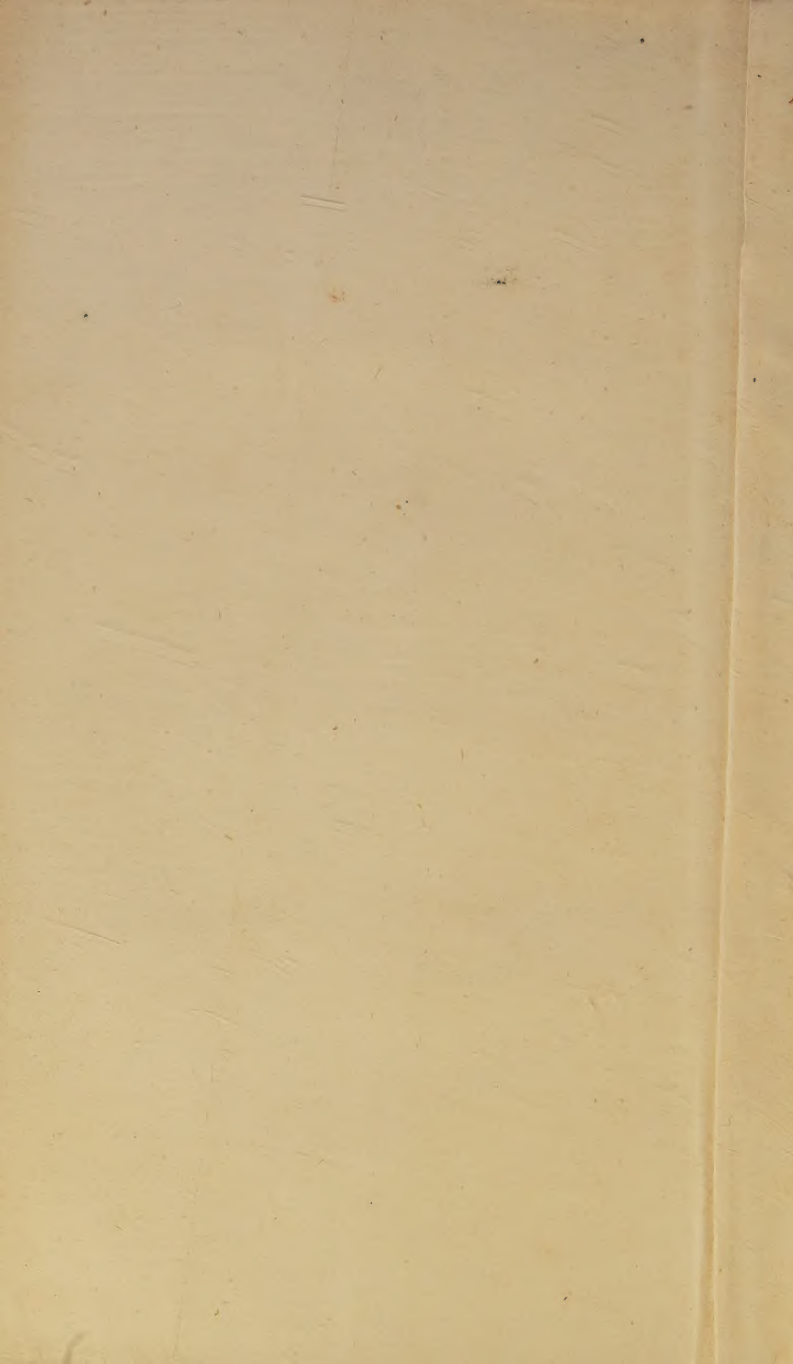


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Frere, James H.

A combined view of the prophecies of
Daniel, Esdras, and St. John



A COMBINED VIEW
OF THE
PROPHECIES
OF
Daniel, Esdras, and St. John,

SHewing THAT ALL THE PROPHETIC WRITINGS ARE
FORMED UPON ONE PLAN.

ACCOMPANIED BY AN EXPLANATORY CHART.

ALSO, A MINUTE EXPLANATION
OF THE
PROPHECIES OF DANIEL;

Together with Critical Remarks upon the Interpretations of preceding
Commentators, and more particularly upon the Systems of

MR. FABER AND MR. CUNINGHAME.

By JAMES HATLEY FRERE, Esq.

"And the Sixth Angel poured out his Vial upon the Great River
"Euphrates."—"Behold I come as a thief. BLESSED IS HE THAT
"WATCHETH."—REV. xvi. 12, 15.

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1815.

A. COMBINED VIEW.

1815

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PREFACE.

THE subject of Prophecy is calculated to interest every one, for there is no individual in these times who may not believe himself to be personally concerned in the things of which it treats; and if the history of past ages is worthy of our attention, much more so is the history of ages to come. The Author of the following pages has for above seventeen years been increasingly impressed with a sense of the importance of the period of the world in

which we live, and has always entertained a few ideas upon the prophecies, which relate to it, peculiar to himself; but it was not till the month of April, 1813, that he was induced to commit any thing on the subject to writing, when an accidental circumstance led him to controvert the opinion to be found in the systems of Mr. Faber and Mr. Cuninghame, that Infidel *France* would prosper to the end. He has still by him a copy of his letter of that date; in which, in reply to an opinion that France would acquire “a fresh accession
“ of power on the Continent, that she
“ might lead the nations to the battle of
“ Armageddon,” he observed, that he should think it more probable “*that*
“ *France would not recover from her*”
(*then*) “*present state;*” and added also, that “*the French Empire could not be*
“ *of any very long duration:*” opinions founded upon certain passages in Pro-

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phesy, which the wonderful events that have lately taken place have since so abundantly verified.

In the month of October following, he again resumed the subject, having at that time nothing further in view than to recommend some particular parts of Prophecy to the attention of Mr. Faber and Mr. Cuninghame, in the hope that *they* would render them beneficial to the public. While, however, the subject was before him, he was increasingly interested upon it; and every day appeared to bring with it some novel and important discovery; till in a few months, or rather in a few weeks, the system now offered to the public was completed.

The principal novelty in this work is the introduction of the rule, that in any interpretation given of the prophetic writings, *an unity of plan* should be shewn to pervade them all. By the adoption of this

rule, in addition to those already established by former Commentators, Prophecy will be admitted to be, what it undoubtedly is in reality, a perfect system ; and the great opprobrium of the subject, which is its uncertainty, we may hope will be in a great measure removed ; for the stricter the rules are by which a Commentator is confined, the greater must be the difficulty of giving any false interpretation that shall wear the appearance of truth.

This work was put to the press so early as the month of March, 1814 ; but, notwithstanding this, an apprehension that the Author had expressed, *that his work would not be out, before Buonaparte would leave France and go to Italy*, was realized ; and he has consequently had to speak of that, as a past event, which he had designed to speak of as one that would undoubtedly be shortly accomplished. His

leisure since has been sufficient to enable him to do little more than to superintend the progress of the work through the press; and to add to it the remarks upon the interpretations of other Commentators; this he trusts will be an apology for its numerous defects.

He hopes at some future time to complete his plan, by adding to the minute interpretation of the Prophecies of Daniel, a similar minute interpretation of the Prophecies of Esdras and Saint John. In the mean time, the observations that are made in this volume will, with a reference to the Prophetic Chart and the Symbolical Dictionary, be sufficient to enable the Reader to ascertain the interpretations which will be given of any part of these writings.

It may be well to state, that the first chapter, especially, ought to be read with a continual reference to the Expla-

natory Chart, and to the several passages of the Bible that are the subjects of discussion.

London, 16th Dec. 1814.

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CHAP. V.

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ERRATA.

Page 26, L. 17, *dele* in the event.

33, L. 18, *for* the days of Saint John *read* the time of
the removal of the Seat of Empire to Constantinople.

65, L. 1, *for* derive *read* devise.

111, L. 27, *for* 250 *read* nearly two hundred.

226, L. 9, *for* A.C. 558 *read* A.C. 559.

392, L. 19, *for* Starke's Travels in Italy *read* Letters from
Italy, by Mariana Starke (vol. i. p. 130.)

A
COMBINED VIEW
OF THE
Prophecies
OF
DANIEL, ESDRAS, AND ST. JOHN.

CHAPTER I.

*Introductory Observations & General Rules
of Interpretation.—Arrangement of the
Prophecies.—Symbolical Dictionary.*

It is to be regretted that the Prophetic Writings have been too much considered as the subjects of speculation, rather than as the objects of scientific research; and that even the most perfect theories of the commentators on prophecy, like the systems proposed by the earliest philosophers to account for the motions of the heavenly bodies, are formed on principles not sufficiently simple and comprehensive, and therefore while they afford a solution to some phenomena, are

found to leave many others still unsatisfactorily explained. But whenever the prophecies are completely understood, there is no doubt that the same grandeur, unity, and simplicity of plan will be discovered in the Word of God, as already are acknowledged in the works of His hands. Any partial elucidations of the Prophetic Writings should therefore be considered rather as offering means to the disclosure of the general laws of these writings, than as being valuable in themselves; for it can only be by its agreement with one general plan, that we can be sure that any interpretation is in itself correct; and except they lead to the illustration of some general principle, these partial discoveries will be of little advantage to the progress of the science; for with some portion of truth, there will be combined so great a proportion of error, that these truths themselves will be of but little practical use.

The attention therefore of all Commentators should be directed towards this one object: viz. with the aid of such striking elucidations of prophecy, as are afforded by certain passages in history, to form the fewest and most simple rules of general interpretation.

The wonderful events which have taken place since the year 1792, have so much increased the number of facts forming prophetic data, as to

have introduced a new era for prophetic history; and writers of the present day, in their attempts to elucidate the prophecies, possess advantages very superior to those enjoyed by their predecessors. These advantages have not however been sufficiently applied to their most important end, the discovery of general principles: and though the number of writers has been greatly increased, it is very questionable whether the science has been proportionably advanced, either in itself, or in the estimation of the public; and whether the great diversity of opinions, and the many fanciful interpretations proposed, have not rather tended to confirm the idea before entertained, of the great difficulty and uncertainty of any attempt to explain the prophecies.

The works of Mr. Faber, and of Mr. Cuninghame, are however to be esteemed as valuable acquisitions to the public; for they have undoubtedly tended to throw considerable light on some important points.

In the course of the examination upon which we are now entering, I should willingly have avoided any reference to the opinion of other Commentators, leaving each system to stand upon its own merits; but I am aware of the truth of the observation made by Mr. Faber, that on so important a subject, and where only one interpretation can be right, no person ought

to offer a new one unless he can at the same time shew that of his predecessor to be unsatisfactory;* and this rule I feel it peculiarly incumbent upon me to observe, as my chief object is to maintain the Accuracy, Precision, and Competency of the Prophetic Writings.

As there can be but one true interpretation of each prophecy, Commentators, in order to obtain this, should endeavour to make their general rules of examination as strict as possible; that while they are found to be universally applicable, they may yet in every individual case allow of but one meaning.

* See the Dedication of Mr. Faber's Work on the Prophecies, where he thus expresses himself:—"An intemperate introduction of new interpretations is highly dangerous and mischievous; because it has a natural tendency to unsettle the minds of the careless and the wavering, and is apt to induce them hastily to take up the preposterous opinion, that there can be no certainty in the exposition of Prophecy. On these grounds I have ever been persuaded, that a Commentator discharges his duty but very imperfectly, if, when he advances a new interpretation of any prophecy that has been already interpreted, he satisfies himself with merely urging in favour of his scheme the most plausible arguments that he has been able to invent. Of every prediction there may be many erroneous expositions, but there can only be one that is right: it is not enough therefore for a Commentator to fortify with elaborate ingenuity his own system. Before he can reasonably expect it to be adopted by others, he must shew likewise, that the expositions of his predeces-

The following Rules are founded upon a conviction that the Prophetic Writings are in every respect perfect, and consequently capable of one uniform and satisfactory explanation: Commentators endeavouring to obtain an interpretation of them on these grounds, may hope that their labour will not be vain and fruitless.

THE FIRST RULE therefore which I propose to establish is, That all the Prophecies must be arranged on one uniform plan.

THE SECOND RULE enjoins the formation of a Symbolical Dictionary, on the supposition that the language of Prophecy is clear and definite, and that each word or symbol contained

“ sors are erroneous in those points wherein he differs from
“ them. Such a mode of writing as this may undoubtedly
“ expose him to the charge of captiousness: it will likewise
“ unavoidably increase the size of his work; and may possi-
“ bly weary those readers, who dislike the trouble of
“ thoroughly examining a subject: but it will be found to
“ be the only way, in which there is even a probability of
“ attaining to the truth.”

The method here recommended by Mr. Faber I agree with him in considering as the best calculated to produce eventually a fixed and established interpretation of the Prophecies; I shall therefore follow it throughout this investigation. But as it can only be necessary to consider the interpretations given by the best and latest writers, my observations will chiefly be made upon Mr. Faber's “ Dissertation on the Prophecies relative to the period of the 1260 years,” &c. &c. and upon Mr. Cuninghame's “ Dissertation on the Seals and Trumpets, and the Prophetic Period of 1260 years.”

in it preserves the same meaning : or in other words this Rule requires us, in explaining any symbol, to refer to every other passage where it occurs, and to give it throughout a similar and consistent interpretation.

To these two principal rules the following MINOR RULES may be added.

I. As the figurative language of the Scriptures is peculiarly natural, and striking, in explaining the Prophecies, no constrained or far-fetched interpretation of them should be admitted.

II. We should consider every visible symbol, as representing some visible object.

III. We must not interpret two co-existent symbols, as representing the same object ; for the same thing would then appear to be in two places at once.*

* The propriety of this Rule is so obvious, that it seems unnecessary to specify it ; it is therefore principally introduced in order to notice a modification of it under certain circumstances. An instance of what might appear an exception to the rule occurs in chap. xii. of the Revelations, where the Church is represented by two co-existent symbols,—“ The Woman,”—and “ The Seed of the Woman : ”—but here it is to be observed, that the two symbols describe the same thing in two different capacities, and, taken together, only form one complete representation of the object : the Woman represents The Church as a Spiritual Establishment, or a Collective Body, The Seed of the Woman, the Individual Members of that body. So the Holy Place

IV. Agreeably to the supposed precision of prophetic language, we should prefer that sense of any word or phrase which is most limited and precise.

These appear to be all the rules which it is necessary to enumerate, for it would seem superfluous to add that each symbol must be made to preserve in the interpretation a natural and consistent course of action†.

By a compliance with the First Rule, which requires us to arrange the several Prophecies according to one general system, we shall be assured that we accurately understand the plan of each; as the one will confirm the other. By this Rule also, which leads us to make natural divisions in all the Prophecies, and to establish certain coincidences between them at collateral points, the Commentator will be enabled to

or Inner Court of the Temple, mentioned in chap. xi. of the Revelations, also represents the Spiritual Church on Earth,—its Individual Members, are Those who worship in that part of the Temple.

† Yet the Two Witnesses spoken of in chap. xi. of the Revelations as prophesying, clothed in sackcloth during a period of 1260 years, have been represented in the works of our best and ablest Commentators as slain, lying dead three years and a half, and ascending into Heaven, several hundred years before they consider the period of their prophesying upon earth to terminate.

confirm his interpretation, by comparing it with that of the parallel Prophecy, where most frequently the same fact will be found to be spoken of, in terms equally applicable to the event.

In adhering to the Second Rule, that of referring to all the places where the same symbols are found, we are using the surest means of obtaining the correct sense of each word or symbol employed in the narration of prophetic history.

In examining, as required by our first rule, the works of the historical prophets, Daniel and Saint John, for the purpose of discovering their general plan, we shall find two classes of prophecies, of which the object of the one is principally to give the Temporal History of the World, and of the other, the History of the Church.

Thus the vision of the Great Image of Daniel¹, and the Sealed Book of Saint John², will be found to relate to the history of the kingdoms of this world: while the vision of the Four Beasts of Daniel³, and the Little Opened Book of Saint John⁴, relate chiefly to the History of the Church; being principally occupied by the account of the Papacy. In these two histories, the time subsequent to the rise of the Roman Empire, is divided into

¹ Dan. ii. 31, 45. ² Rev. vi. to x.

³ Dan. vii. ⁴ Rev. xi. to xxi.

three periods; and the last periods in each history will be found to synchronize.

The periods in the history of the **ROMAN EMPIRE** may be called,

First, the **PERIOD** of its **STRENGTH** as a republic, and under its emperors.

Secondly, the **PERIOD** of its **WEAKNESS**, when divided into ten kingdoms.

Thirdly, the **PERIOD** of its **DESTRUCTION**.

The three successive periods in the history of the **CHURCH**, during the same space of time, are those in which it is opposed by its three great enemies,

The **PAGAN, PAPAL, and INFIDEL POWERS**.

The period of the Destruction of the Empire, is the same as the period of Infidelity in the history of the Church; the last periods synchronizing.

THE TEMPORAL KINGDOM OF CHRIST is also described as succeeding to the kingdoms of this world.

Its history divides likewise into three periods, which may be called those of its **COMMENCEMENT, PROGRESS, and PERFECTION**. The first, or that of its Commencement, synchronizes with the period in which the Empire is Destroyed, and consequently with that of Infidelity in the history of the Church.

Before I proceed to arrange the different pro-

phesies according to the scheme here proposed, it will be desirable that I should point out upon what grounds the vision of the Great Image of Daniel, and the Sealed Book of Saint John, are considered, as relating solely to the kingdoms of this world ; and in the event to the *temporal* kingdom of Christ : And the vision of the Four Beasts of Daniel, and the Little Opened Book of Saint John, as relating principally to the history of the *Church* ; and ultimately to its triumphant and universal establishment.

On examining these prophecies* it will be evident, that the first part of the vision of the Great Image does not include any thing relating to the Church : and it is to be observed, that when the Kingdom of Christ is afterwards introduced into the vision, it is spoken of only as a *temporal* kingdom ; for the stone is represented as breaking in pieces the ten toes of iron and clay ; which description is intended to shew the destruction of the temporal power of the ten kingdoms of the divided Roman Empire : and by its afterwards increasing to a mountain, and filling the whole world, is described the universal establishment of the same *temporal* king-

* For this examination the reader is referred to the subsequent chapters of this work, where each Prophecy will be minutely considered.

dom of Christ upon earth, during the period of the Millennium.

On the other hand, the vision of the Four Beasts appears to relate principally to the history of the *Church*; the kingdoms of this world, being only spoken of as introductory to it: the chief subject of it is the persecution of the Saints by the Papal Power, and the subsequent destruction of that power. The terms here used in relation to the period of the Millennium, also shew, that the object of the prophecy is peculiarly the *Church*; for it is spoken of as the period in which the Saints, or the *Church*, should possess the kingdom. In comparing this description with that before given of the same period, in the preceding vision, we may perceive the different objects of these two Prophecies.

In proceeding to enquire into the subjects of the Sealed and Opened Book of St. John, I would observe, that the Sealed Book (composing chap. vi. to x. of Revelations) will be found hereafter, upon minute examination, to relate only to temporal concerns.

The Six first Seals will be found to relate to the Empire in its Western Branch, during its Two first Periods, and though these may seem to contain something relative to the Church, as we might discover from the fifth and sixth Seals, that the Church would be exposed, dur-

ing its two first periods, to two persecutions, (the one Pagan, and the other Papal) it is to be observed, that these are not predicted or symbolically represented, but only alluded to, as connected with the signal *temporal* judgment of the great Earthquake of the French Revolution with which the period terminates: which temporal judgment was inflicted on account of these persecutions, and is in fact the only event mentioned as taking place upon earth during the whole period of the fifth and sixth Seals.

The Six first Trumpets will be found to relate to the Empire in its Eastern Branch during its Two first Periods, and here, under the third Trumpet, the introduction of false doctrines into the Greek Church is indeed actually represented under the figure of a Star falling upon the Rivers and Fountains of water, and making them bitter¹; but it is introduced into the Sealed Book, for this reason, because this event was intimately connected with the history of the Empire, laying the foundation for the prevalence of the Mahometan arms, which eventually caused its overthrow: so that we may here trace the same connection between the introduction of false doctrines* into the Greek Church, spoken of

¹ Rev. viii. 10, 11.

* These false doctrines are also alluded to by Daniel, when he speaks of the transgression which the Mahometan

upon the sounding of the third Trumpet, and the Woes that were afterwards inflicted by the Saracens and Turks, described under the fifth and sixth Trumpets, as we before observed in the history of the Western Branch of the Empire, between the persecutions of the Saints, referred to upon the opening of the fifth Seal, and the Judgment of the Earthquake of the sixth Seal, by which these persecutions were avenged.

Thus, in the history of the Empire, we find as much of the history of the Church introduced, as is inseparably connected with it: and in the history of the Church we have before observed that the kingdoms of this world are spoken of, as far as is necessary, for the purpose of introducing and explaining the subject treated of; but still, each class of prophecy has its own peculiar and distinct object.

That the Little Opened Book of St. John (contained in the eleventh and following chapters of Revelations) treats chiefly of the Church, and particularly of the remarkable period of the 1260 years, will clearly appear from the most cursory examination of it: I shall not therefore, in this place, consider any part of its contents, especially as I shall have occasion to do so hereafter,

arms were raised up to chastise. “And an host was given him,” (*i. e.* to the Mahometan power,) “against the daily sacrifice, *by reason of transgression.*” Dan. viii. 12.

in examining the plan and arrangement of the Apocalypse.

For a further and more particular proof of the different objects of the Sealed and Opened Book, I refer to chap. vii. Revelations, being a part of the Sealed Book, and to chap. xiv., being part of the Little Opened Book; and both relating to the last period of the Roman Empire. A comparison between these two chapters will accurately point out the peculiar design of each book; for we shall find the same nation spoken of during the same period in each; and, in each, under a different character: in the one, as it stands related to the Empire, and in the other, as it stands related to the Church.

In the *Sealed Book* during the last period of the Empire, before the work of destruction commences, a people, represented under the emblem of the Israelitish nation, and called the Servants of God, are put under His protection and sealed with His seal; that the temporal judgments about to be sent upon the earth, might not come nigh them. The Protestant nation is introduced here in its *national* capacity, as one of the ten kingdoms of the divided Roman empire; and is described as being preserved amidst the temporal judgments, by which the others are destroyed.

In the *Opened Book*, chap. xiv. v. 1—5; and chap. xv. v. 2—4, the same people, or the Protestant nation, is again introduced, and during the same Period as before, namely, that in which the last judgments are inflicted upon the Western and Eastern branches of the Empire, and upon the enemies of the Church; and we find them described in this place in their character as members of the true Church, and as triumphing in the destruction of its enemies. The purity of their religious profession, and their having forsaken the Papal superstition (while the other nine nations of the divided Roman Empire remained under its influence) is also mentioned; and they are represented as glorifying God, in this eventful period, for the manifestation of His judgments in the world. In all these particulars they appear as connected with the history of the *Church*; they sing, likewise, a “new song,” which is represented on a former occasion, as part of the employment of the Living Creatures and Elders, or of the Church in Heaven¹. And it is before, or in the presence of these, that the Israelitish nation are represented as singing this song of triumph; implying, that they are thus employed in their characters as members of the Church on earth.

¹ Rev. v. 9.

In comparing the description of the subsequent period of the Millennium, as given in each book, we shall still find some reference to a distinction between the subjects of which they particularly treat (although, during this period, the histories of the empire and of the church may be considered as united) for the principal description given of this period, in the sealed book is, that the *throne* of God should be with men, and that he should rule¹ his people; while in the open book, the *church*, or the new Jerusalem, is principally spoken of, its description occupying nearly the whole of chap. xxi.

The distinction between the subjects of the two books, as relating to the Empire and to the Church, we shall find also to pervade the descriptions which are given in each of the transactions in heaven.

For, preparatory to the entering upon the prophetic parts of his narrative, St. John describes the living creatures, and the elders of the church, as standing near the throne of God, and

¹ The word rendered in our translation of Revelations vii. 17, "to *Feed*," frequently signifies to *Rule* or *Govern*, in its most unlimited sense; it is so translated in Rev. xix. 15. where it is said that Christ should "smite the nations with a sharp sword," and "*Rule* them with a rod of iron;" and also, in Rev. ii. 27. and xii. 5.

the angels as surrounding them¹: and when our Saviour, who appears as a Lamb that had been slain, receives the Book of Prophecy to open it, the Church first, and then the Angels, fall down and worship him; the Church ascribing praise to him as their Redeemer, and the Angels ascribing power, and strength, and honour, and glory, and blessing, to him as their king².—Christ is here represented as receiving the adoration both of the Church and of the Angels; of the one, as the Head of the Church, and of the other, as the Creator and Governor of the World; for the Book about to be opened contains the histories of each*. But when the prophecy commences, it is observable, that during the events of the larger or Sealed Book, though the Church is represented as present, the ascriptions of praise are made by the Angels alone³ as ministers of his power, for the events

¹ Rev. iv. and v.² Rev. v. 8—14.³ Rev. vii. 11.

* The Little Book was included in the Larger Book, for it related to the same period, the opening of the Seven Seals, opened the whole period of time from the days of St. John, to the end of all things, though the events thus revealed are separately detailed in three several Histories, as relating to the two Branches of the Empire and to the Church, when the History of the Church is therefore introduced, it appears contained in a little book or codicil “that has been opened.”

relate to the kingdoms of this world; and to Christ as King; whereas, during the events of the Little Opened Book, these ascriptions are made by the Church, while the Angels are not mentioned as uniting in them¹; for the contents of this Book relate to the Church, and to Christ as its head. The circumstance is remarkable, and has been noticed by former commentators, who have not however been able to offer any explanation*; nor does it appear easy to find one, unless that be admitted as satisfactory, which is here proposed.

A further proof of a marked distinction between the two classes of Prophecies, is derived from their first periods being different the one from the other; for were we to attempt to divide the Sealed Book, containing the History of the Empire, so as to correspond with the termination of the first period, or the commencement of the second period of the 1260 years, in the History of the Church, the division (as will appear when we proceed to the minute interpretation of each prophecy,) would fall between the third and fourth seals, where there is no natural division pointed out; but where, on the contrary, it would divide the four homogenous symbols of the four horsemen, seated on various coloured horses.

¹ Rev. xi. 16. and xix. 4.

* See Whiston on the Revelations of St. John:

A similar observation applies to the vision of the great image of Daniel, whose first period I consider as cotemporary with that of the four horsemen.

There is one striking proof which may yet be given, of the correctness of the general theory I have adopted, derived from shewing that the Apocalypse of St. John, in the interpretation of which commentators have so much differed, falls in immediately with it, in the natural order of the chapters. For this purpose, we shall go over, in a cursory manner, the contents of each chapter, in the order in which they stand; and we shall find, as will be confirmed by the more minute investigation of it hereafter, that the Temporal History of the Western Branch of the Roman Empire is first given, as divided into three periods, and brought to a conclusion, when the Temporal Kingdom of Christ, which succeeds to it, is spoken of, before another subject is admitted. After this, there is a pause in the representation, intimating the commencement of a new series of Prophecy; and the Temporal History of the Eastern Branch of the Empire, divided also into three periods, is next begun, and brought to a conclusion.

Then follows, lastly, the History of the Church, with an intimation, that the order of

Prophecy is again about to commence; and this is brought down as divided into three periods, to the termination of its militant state, or to the final Destruction of its enemies. The Progress, and Triumphant Establishment of the Church of Christ upon earth, are then described, and the day of the last judgment, with which the subject of the Book closes.

The arrangement of the Apocalypse, thus understood, is perfectly simple, and we shall have occasion to admire the manner in which it is written, that not only new subjects are introduced by intimations that the order of Prophecy is on the point of commencing afresh, but at the conclusion of each history, the same events appear to be purposely spoken of in similar language, to shew where the different periods in the History of the Church and of the Empire synchronize.

In commencing the examination proposed, I would observe, that the prophetic part of this Book begins with the sixth chapter, containing, under the four first homogenous Seals, the History of the first period of the Roman Empire, properly so called, viz. the Western Branch of the Roman Empire. This first period here described, is the Period of its Strength, while under its Emperors.

The two next Seals occupy the second period,

or that of its Weakness, while divided into ten kingdoms; this period ends with a Great Earthquake under the Sixth Seal, which immediately precedes (as we learn from the verses that follow) the third period, or that of the Destruction of the Empire, described in the next chapter, called also here, the Day of the Wrath of the Lamb; and in Isaiah, the Day of Vengeance of Christ, and the Year of his Redeemed.

Chap. vii. commences with an expression, intimating that it succeeds to the period of time described in the foregoing chapters; it relates, verses 1—8, to the same branch of the Empire during the Period of its Destruction, and of the Wrath of the Lamb; yet it does not detail the effects of that wrath, but shews that one of the ten nations of the divided Western Roman Empire, as being under the peculiar protection of God, should be exempted from it.

The Seven Thunders in this History of the Empire (referring to the same events as the Seven Vials of Wrath in the History of the Church) could not now be introduced, though we have arrived at the period, in the order of time, to which they relate, or that in which the Western Roman Empire is destroyed; For the judgments of this period affect also the Eastern branch of the Empire, and the apostate Church; but the histories of these last have not yet been given,

which must first be separately related, before the judgments which are common to them all can be declared.

It is because the account of the destruction of the Empire is not yet to be noticed that the opening of the Seventh Seal is not stated at the commencement of this chapter to usher in the Period; for, had it been said, as in former cases, "The Seal was opened," we should have expected of course, that what followed would be the peculiar subject of that Seal, in which we should have been deceived; for the principal events of the Seventh and last Seal relate to the Destruction of the Empire, which could not, for the reasons stated, be yet spoken of.

The History of the Empire is continued in the remainder of this chapter to the time of the Millennium, as appears from comparing verses 15, 16, 17, with the future similar description of this period in chap. xxi. 3, 4, for in both chapters the same expression is used, that God should dwell with men.—In the Sealed Book it is said, that his Throne should be with men, or that he should "dwell among them" as their King; and in the Opened Book, that his Tabernacle should be with men, or that he should "dwell with them" as head of the Church.—With this chapter concludes the History of the Western Branch of the Empire.

Chap. viii. begins with an intimation, that the period of the Seventh Seal is passed; and then there succeeds a pause in the representation, intimating that the Seven Seals having been opened, the Apostle St. John was about to begin a new series of Prophecy, and to detail, in the periods of the Seven Trumpets, the corresponding History of the Eastern Branch of the Empire. This chapter contains, verses 3—5, a general introduction to the subject of the Seven Trumpets, and a summary account of them, referring to a most important event which will take place in the period of the Seventh, namely, to the second and last Great Earthquake of the Apocalypse, which is accompanied by voices, and thunderings, and lightnings. Verse 6—end, contains an account of the Four First Trumpets, and gives the History of the Eastern Branch of the Empire in its first period, describing various events which took place during the reign of the Emperors.

Chap. ix. contains an account of the Fifth and Sixth Trumpets, or the first and second Woe Trumpets, which relate to the Eastern Branch of the Empire during its Second Period, while desolated by the Saracens and Turks.

Chap. x. relates to the Eastern Branch of the Empire during its third and last period: the seven Thunders, or Declarations of Wrath, which occu-

py this period, are heard by St. John; but the sounding of the Seventh Trumpet, which refers to the whole period of the Thunders, and which, according to the regular order of the Prophecy, should have announced them, is not here mentioned; the reason of this is, that they are the same as the Seven Vials of Wrath, containing the Seven last Plagues, afterwards introduced; which affect, at once, each Branch of the Empire, and the Apostate Church; but the history of the Church has not yet been heard; the sounding of the Seventh Trumpet, announcing the destruction common to all, is therefore not yet made known; and that which the voices of the Seven Thunders uttered, is directed to be concealed, in order that it may be revealed in its proper place, or when the History of the Church in its First Periods has been related.

We find that the circumstances connected with the introduction of the Seventh Trumpet are similar to those of the Seventh Seal, for the period to which they both allude is to be noticed, but the principal events which passed in this period, to be concealed: and here there appears a beautiful variety in the method by which the same end is attained; in the case of the Seventh Seal we have seen, that other events, not so immediately connected with the subject of it, but taking place at the same time, were introduced

to fill up the period; and after they were passed it was intimated, that the period of the Seventh Seal was passed: in the case of the Seventh Trumpet, the seven successive judgments, which are the chief events of this period, are made known to St. John by the voices of the Seven Thunders: but he is commanded to seal up that which they uttered, and not include it, as yet, in his Prophecy. In both cases the period of time is noted, but information as to the *principal* events which passed in it is not prematurely given. With these Seven Thunders terminates the history of the Eastern Branch of the Empire.

Chap. xi. commences the history of the Church, containing part of the Little Opened Book, which, when St. John had received, as described in the preceding chapter, he was told he must prophecy again, or speak of the same periods in the history of the Church, which he had already gone over in the history of the Eastern and Western Branches of the Empire.—This chapter notices (in verses 1 and 2) a general defection from Spiritual Worship, which should take place in the Visible Church, for a period of 1260 years. In verses 3—12, it mentions the disesteem in which the Word of God, contained in the Old and New Testament, should be held during this period.—In verse 13.

the Earthquake of the Sixth Seal is again spoken of, and is introduced into this Little Book, relating to the Church; because it is equally a judgment on the nations, and on the Apostate Church; and is the forerunner of the series of judgments about to be inflicted upon both, during the last period of 30 years.—After this, the sounding of the Seventh Trumpet, which refers to the same point of time as the opening of the Seventh Seal, is announced: for the history of the two first periods in the Western and Eastern Branches of the Empire having been before related, and the history of the Church being now brought down to the proper period, the Seventh Trumpet, which refers to all three, is at length said to sound; the Day of the Wrath of God to arrive; and, in the event, the Kingdoms of this world to become the Kingdoms of Christ. The eleventh chapter is therefore an epitome of the history of the Church, and brings it down to the period of the Millennium. The subsequent chapters of the Little Book only repeat this history, and enlarge on the events of its several periods.

Chap. xii. re-commences the subject, containing the history of the Church during the First Period, or that of Paganism, when it was persecuted by the Roman Empire under the influence of Satan, the God of Idolators.

Chap. xiii. succeeds, in the order of time, to the foregoing chapter; and contains the history of the Church during the Second Period, when it was persecuted by the Roman Empire, under the influence of the Papacy.

Chap. xiv. v. 1—13. succeeds, in the order of time, and relates to the Third and last Period; representing chiefly the Protestant nation during the Period of Wrath; glorifying God for His judgments upon the Papacy: v. 14—end, relates to the judgments, which, during the same period, are inflicted upon the Papal nations; of which, the last will be signally severe.

Chap. xv. and xvi. describe the same period; the Seven Vials of Wrath are poured out, containing the Seven last Plagues, which are the same as the Seven Thunders, and are therefore referred to by the Seventh Seal, and the Seventh Trumpet; for they are the final judgments upon the Eastern and Western Branches of the Empire, and upon the Papacy: and also, in the end, upon the Infidel power.

Chap. xvii. and xviii. relate to the same period; and the Roman Empire is shewn (chap. xvii. v. 1—6.) under the influence of the Beast out of the Bottomless Pit, or the Beast of Infidelity.—The remainder of this chapter is occupied with the explanation of the Angel, respecting the Beast of Infidelity. Chap. xviii. contains

the remainder of this period; and continues the Vision from the 6th verse of the preceding chapter, describing the double fall of the Papacy.

Chap. xix. succeeds in the order of time, and describes (verses 1—10.) the further period of 45 years, which, after the destruction of the Infidel Power and the Papacy, intervenes before the commencement of the Millennium. Verses 8—10, introduce the Millennium. Verses 11—20, repeat the last part of the period of 30 years; describing the last great battle, in which the Infidel Power and the Papacy are destroyed. And verse 21 gives an account of the subsequent annihilation of the Roman Empire.

Chap. xx. treats of the Millennium; and reaches to the consummation of all things, and to the last judgment.

Chap. xxi. v. 1—8. relates to the same subject; and reaches in like manner to the end of all things.

Chap. xxi. v. 9 to the end, and chap. xxii. describe the same period; and, with this chapter, concludes the Book of the Revelations of St. John.

We have thus, by a slight reference to the contents of each chapter of the Apocalypse, shewn that it contains, in regular order,—first, the history of the Western Branch of the Em-

pire, divided into the periods of the Seven Seals; then, the history of the Eastern Branch of the Empire, divided into the periods of the Seven Trumpets; and thirdly, the History of the Church; the last period of which is occupied with the pouring out of the Seven Vials of Wrath, by which its enemies are destroyed.

The commencement of each history, we have already shewn, is marked in the text, by an intimation that the order of prophecy is about to begin afresh; and we have now to shew, from notices also discoverable in the text, that these histories end together, or that the periods of the Last Seal, and the Last Trumpet, in the history of the Empire, and the period of the Seven Vials of Wrath, in that of the Church, synchronize.

In order to prove the synchronism of the last Seal and Trumpet, I would observe, that on the opening of the Sixth Seal, it is said, that “there was a great Earthquake,” described in chap. vi. 12—14; and from the next verses 15—17, we learn, that this Earthquake is immediately followed by the Great Day of the Wrath of the Lamb.

Again, where the sounding of the *Seventh* Trumpet is mentioned, in chap. xi. 13—18, we find, that an Earthquake immediately *precedes* it; and that as soon as the Seventh Trumpet sounds, the Day of the Wrath of God is said to

be arrived, from which circumstances we draw the conclusion, that the period of the *Sixth* Trumpet contains the Earthquake, which is immediately followed by the Day of the Wrath of God ; but the period of the Sixth Seal, we have just seen, contains the same Earthquake: the periods of the Sixth Seal and the Sixth Trumpet therefore synchronize, both containing the same events.

The Sixth Seal in the history of the Western branch of the Empire, being thus proved to synchronize with the Sixth Trumpet in the history of the Eastern branch of the Empire, it follows, that the Seventh Seal also synchronizes with the Seventh Trumpet, or that these histories terminate together.

To prove that the period of the Seventh Trumpet synchronizes also with the last Period in the history of the Church, or that in which the Seven Vials of Wrath are described as being poured out, I would observe, that on the sounding of the Seventh Trumpet, “ the Temple of God is opened in Heaven,” or the Holy of Holies is opened, and there is seen in his Temple the Ark of his Testament. There then follows the Second Earthquake of the Apocalypse, which is distinguished from the first by the “ Great Hail,” said to accompany it¹.

In like manner, in the history of the Church; when the pouring out of the Seven Vials of Wrath is described, it is also said, that the Temple of the tabernacle of the testimony in Heaven was opened¹; and one of the effects produced by the pouring out of these Vials of Wrath, is the Earthquake², accompanied by a great Hail. Thus these two periods are clearly marked as the same; for during each, the Tabernacle in Heaven is opened, and each contains the Second and Last Great Earthquake of the Apocalypse, which is accompanied by a Great Hail.

The Seventh Seal has before been shewn to synchronize with the Seventh Trumpet; thus the Seventh Seal in the history of the Western Empire, the Seventh Trumpet in the history of the Eastern Empire, and the period of the Seven Vials of Wrath in the history of the Church, synchronize, and these histories terminate together. The proof of this synchronism is the more satisfactory, as it is founded on a reference to the simple language of the text, considered independently of any interpretation.

The natural arrangement of the prophecies of Daniel and St. John into two classes, as relating to the Empire and to the Church, and the division of the history of each, into three periods of

¹ Rev. xv. 5.

² Rev. xvi. 17—21.

time, having been thus established by a cursory examination of the prophetic writings, and especially of the Apocalypse of St. John, which, taken in the regular order of the chapters, points out such an arrangement; I now proceed, in compliance with our first rule, to class the various prophecies according to the plan thus established, so as to bring together into one point of view all those relating to the same period.

In arranging the different prophecies according to their several periods, I shall follow the natural order of the text; this arrangement will therefore be formed in a great degree upon the consideration of the text as unconnected with its interpretation: but that so important a part of the plan may be the more intelligible, I shall give the supposed date of each period, and upon mentioning the prophecies belonging to each period, I shall add a brief intimation of the subjects to which they relate.

The Roman Empire in the **PERIOD OF ITS STRENGTH**, before the reign of its emperors terminated, or its complete division into ten kingdoms, took place, is spoken of in the vision of the Great Image of Daniel in the first clause of verse 33, chap. ii. in this brief description, “his legs of iron.”—It is during this period in Esdras’s vision of the Great Eagle, that the “twelve Feathered Wings,” and “the Feathers

which followed¹,” are said to reign, under which symbolical representations are described the reigns of the twelve Cæsars, and the foreign Roman Emperors who succeeded them.—This period comprehends the events of the four first homogenous seals², and the four first trumpets³ of the Sealed Book of St. John, which run parallel to one another, each seal to its corresponding trumpet*: the Seals when opened, representing all the Roman Emperors in four classes, and in the characters in which they appeared as connected with the Western Empire; and the Trumpets announcing the events of the Eastern Empire, during the same period.—This period is supposed to end in the year 606.

¹ II. Esd. xi. 12—21.

² Rev. vi. 1—8.

³ Rev. viii.

* It is to be understood that the whole time of the Roman Empire, from the days of St. John to the end, is divided into the periods of seven Seals (to which the periods of the seven Trumpets are parallel) each period therefore must embrace a large space of time: the symbolical description in each may however refer only to some principal event which took place in it; it is not meant therefore that the *actions* represented in the parallel Seal and Trumpet are cotemporary, but that their *periods* are so; that is, that the action of the first Trumpet will be over before the action of the second Seal commences; and the action of the second Trumpet will be over before the action of the third Seal commences, and so with the rest.

The Empire in the PERIOD OF ITS WEAKNESS, when divided into ten kingdoms, is described in the vision of the Great Image of Daniel, in the latter clause of verse 33, chap. ii. in these words, “ his feet and toes part of iron and part of clay ;” the ten toes representing ten kingdoms, of which some are strong and others weak.--This period of the Empire is occupied in Esdras’s vision of the Great Eagle by the description of the “ Eight Contrary Feathers,” that “ became little Feathers and small,” and the three great Heads of the Eagle, while in a dormant state¹ : these emblems representing the same number of ten kingdoms, of which three are strong and tyrannical, and seven weak, for although *eight* little feathers are spoken of, two of these will be found to represent only one of the minor kingdoms, which is an united kingdom, or composed of two parts.—This period comprehends in the Sealed Book of Saint John the events of the fifth and sixth seals² relating to the Western Roman empire, and those of the fifth and sixth trumpets, called the first and second Woe Trumpets³, relating to the Eastern Roman empire. Of which the sixth Seal will be found to disclose the last and principal event of this period in the Western Roman empire, namely, the “ Earthquake” of the French Revolution: and the fifth

¹ II Esd. xi. 3, 4, 11, 22—24. ² Rev. vi. 9—17. ³ Rev. ix.

and sixth Trumpets to announce the desolation of the Eastern Roman empire during the same period, by the Saracens and Turks.—This period is supposed to extend from the year 606 to the year 1792.

The PERIOD of the DESTRUCTION of the empire is in the vision of the Great Image of Daniel, the period during which the Stone is said to smite upon the feet and toes of the image to break them to pieces¹.—It is during this period that, in the vision of the Great Eagle of Esdras, four of the little under feathers are said to perish, and the three Great Heads of the Eagle, which “are to be preserved for the last,” are said successively to awake and reign with much tyranny and oppression, and to be themselves destroyed².—This period, as described in the Sealed Book of Saint John, is occupied by the seven thunders, or declarations of wrath³, affecting both the eastern and western branches of the empire.—The seventh chapter of Revelations, being a part of the Sealed Book, refers also to this period; describing the preservation of one of the nations of the divided Roman empire from those judgments by which all the rest are to be destroyed: this nation is emblematically represented as the Israelitish nation.—This period is supposed to extend from the year 1792

¹ Dan. ii. 34.² II. Esd. xi. 25 to the end.³ Rev. x. 3.

to the latter end of the year 1822, or to the commencement of the year 1823.

Having thus selected the prophecies relating to the Empire in its Western and Eastern branches, and divided them according to the three several periods of time to which they refer, I now proceed to arrange in like manner those which belong to the history of the Church.

The REIGN OF PAGANISM is referred to in the vision of the Four Beasts of Daniel by the description given of the Fourth Beast as it existed prior to the rise of the little Papal horn¹.—In the twelfth chapter of the Revelations, containing a part of the Little Opened Book of Saint John, the seven heads and ten horns of the Roman empire are described as being, during this period, under the influence and direction of the Great Red Dragon, “ called the Devil;” the great promoter of idolatry; who in fact was himself worshipped, in the adoration paid to the heathen idols.—This period is supposed to extend to March, 533.

The REIGN OF POKERY is predicted in Daniel’s vision of the Four Beasts, where it is said, “ that the Saints should be given into the hands of the little Papal horn for a time and times, and the dividing of time,” or for 1260

¹ Dan. vii. 7.

natural years¹.—In the Little Opened Book of St. John, it is the period of the forty-two prophetic months, or 1260 natural years, during which the ten-horned Beast, or the Roman empire, is described as being under the influence of the two-horned Beast, or the Papacy². It is also the same period of 1260 prophetic days, or natural years, during which the two Witnesses are said to prophesy, clothed in sackcloth³; or the Old and New Testaments to be held in disesteem by the Papists. It is likewise the same period of “a time, and times,” and “half a time,” or 1260 natural years, during which the woman is said to be nourished in the wilderness⁴; or the true Church to be secretly sustained, though in barrenness and obscurity.—It is also the same period of 42 prophetic months, or 1260 natural years, during which the Outer Court of the Temple is given to be trodden under foot of the Gentiles⁵; or the visible Church is permitted to be overrun by the Papists.—This period is supposed to extend from March, 533 to 10th August, 1792.

The PERIOD of the REIGN OF INFIDELITY in the history of the Church, (being the same, as

¹ Dan. vii. 8 and 25.

² Rev. xiii.

³ Rev. xi. 3.

⁴ Rev. xii. 6.

⁵ Rev. xi. 2.

that of the destruction of the empire) is the period of the 30 years discoverable in the last chapter of Daniel: or the difference between the two periods there mentioned of 1260 years, and 1290 years¹. In the vision of the Four Beasts, it is during this period that the judgment is said to sit upon the little Papal horn to take away his dominion, to consume and to destroy it unto the end². It is also during this period that the body of the Beast or Roman empire is destroyed³.—The reign of the Infidel King, described in the eleventh chapter of Daniel, verse 21—end, also occupies this period.—In Esdras, this is the time of the reign of the “Horrible Star,” who besieges and overthrows “Babylon⁴.” The period also includes the event of the final destruction, in the Holy Land⁵, of the enemies of the Church, as described in the thirteenth chapter of Esdras. The seventeenth chapter of the Revelations being a part of the Little Opened Book of Saint John, comprehends this period, describing the seven heads and ten horns of the Roman empire, as under the influence of the Beast of Infidelity that rises out of the bottomless pit; who is also in succession the seventh and

¹ Dan. xii. 7—11. ² Dan. vii. 26. ³ Dan. vii. 9—11.

⁴ II. Esd. xv 40-45. ⁵ Esd. xiii. Dan. xi. 45. Rev. xix. 11-20.

eighth head or ruler of the Roman Empire¹. The fourteenth chapter of Revelations also belongs to this period ; where the Protestant nation, emblematically represented as the Israelitish nation, is again spoken of during the same period as that in which it had been introduced in the history of the western branch of the Roman Empire ; and is here described as rejoicing in the destruction of the enemies of the Church. It is also during this period that the seven Vials of Wrath are poured out², producing the same events in the history of the Church as are announced by the seven Thunders in the history of the Empire ; and affecting the whole prophetic earth. The whole of the eighteenth chapter and chap. xix. 11—20, likewise refer to this period ; the former describing the first destruction of Babylon or the Papal power, and the latter, the destruction of the Infidel power, and also the complete and final destruction of the Papacy. And with this chapter terminates every thing in the Revelations belonging to the Roman Empire ; and to the militant state of the Church.

The PERIOD of the COMMENCEMENT of the TEMPORAL KINGDOM of CHRIST is the same as the period of the Destruction of the Empire, and of the reign of Infidelity ; and is in Daniel's

¹ Rev. xvii. 11.

² Rev. xv. xvi.

vision of the Great Image (or in the temporal history of the world) the period of the reign of the Stone, during which those that remain of the ten kingdoms of the divided Roman Empire, are broken to pieces ¹.

In the vision of the Four Beasts relating to the Church, it is the period during which the thrones are set in Heaven (for those who have suffered martyrdom in the cause of Christ) and the Papacy, the great enemy of the Church, is judged, consumed, and destroyed ².

In Saint John, it is the period during which those who have suffered martyrdom for the sake of Christ, and have been received into Heaven, rule the nations with a rod of iron, according to that promise made by Christ to his Church :
 “ he that overcometh and keepeth my words,
 “ to him will I give power over the nations, and
 “ he shall rule them with a rod of iron : as the
 “ vessels of a potter shall they be broken to shivers ; even as I received of my Father ³.” It is also the period in which the Holy of Holies is opened ; that the Angels who inflict the seven last plagues may go out from thence to pour them out upon the earth. During this period the ark of the testament of God, which was placed there, is seen ⁴, for his judgments are

¹ Dan. ii. 34.

² Dan. vii. 9, 26

³ Rev. ii. 26, 27, xii. 5.

⁴ Rev. xi. 19.

made manifest¹, and the joint reign of Christ and of his Saints commences. The events of this period are also foretold in the second psalm, when it is said that Christ should “rule the nations with a rod of iron, and break them in pieces like a potter’s vessel.” This period is referred to by Isaiah, when he speaks of the “day of vengeance” of Christ, and the “year of his redeemed².—This period being the same as the period of the Destruction of the Empire, will terminate A. D. 1822-3.

The PERIOD of the PROGRESS of the KINGDOM of CHRIST succeeds immediately to the period of the reign of the stone, or to the period of 30 years, during which the destruction of the Roman empire takes place; and commences with the restoration of the Jews, and of the other ten tribes of Israel³; by whose means the kingdom of Christ will be principally advanced.

In Daniel’s vision of the Great Image, it is during this period that the stone becomes a great mountain⁴. This is the period of 45 years, the difference between the two periods of 1290 and 1335 years mentioned in the last chapter of Daniel⁵: after which a state of universal blessed-

¹ Rev. xv. 4.

² Isai. lxiii. 4. Joel. ii. 31.

³ II. Esd. xiii. 39—50. see also Rev. xvi. 12. ⁴ Dan. ii. 35.

⁵ Dan. xii. 11, 12.

ness succeeds. From Daniel's vision of the Ram and the He-goat, relating to the corruptions of Mahometanism, we may learn, that this superstition will be entirely removed from the Eastern Church, or the "sanctuary will be cleansed," at 2400* years from the year A. C. 553, being the "third year of Belshazzar," king of Babylon¹; in which year the vision was seen: We find therefore that in the year 1847, *i. e.* at the end of the first 25 years of the period now under consideration, all nations professing the Mahometan Religion, will be brought into the Church: we may conclude that the remaining 20 years of this period will be occupied in completing the conversion of the Chinese, and Indian Pagan nations, and of the whole world.

It is during this period of 45 years that the bride or the Church is said by Saint John to make herself ready for the marriage².—The termination of this period will be A. D. 1867.

* The common version of our Bible reads 2300 years, the Septuagint 2400: the course of events has proved the former to be incorrect; the latter corresponds with the other periods of Daniel, dividing his last period of 45 years' Progress of the Gospel into two periods of 25, and 20 years each.

¹ Dan. viii. 1—14. ² Rev. xix. 7.

The PERIOD of the PERFECTION of CHRIST'S KINGDOM during the MILLENNIUM, is in the vision of the Great Image of Daniel (containing the temporal history of the world) the period when the stone, now become a mountain, fills the whole earth¹.

In the vision of the Four Beasts, relating to the history of the Church, the Saints are said to possess the kingdom during this period². It is at the commencement of this period that the first resurrection takes place³, as described by Saint John, and the marriage of the Lamb⁴, which events immediately precede the thousand years personal reign of Christ with his Saints upon earth, when the throne⁵ and tabernacle of God⁶ will be with man.

In pursuance of the plan I have laid down, not to advance any thing new without a reference to the opinion of those who have before written on the same subject, I ought in this place to consider the arrangement of the Apocalypse adopted by former commentators.

The Apocalypse consists, as is allowed by all,

¹ Dan. ii. 35.

² Dan. vii. 18.

³ Rev. xx. 4.

⁴ Rev. xix. 7. xxi. 2, 9.

⁵ Rev. vii. 15.

⁶ Rev. xxi. 3.

of a series of seven Seals, and of seven Trumpets; of a little separate Book or Codicil, and of a series of seven Vials; the series of seven Seals being more particularly divided between the sixth and seventh, as is also the series of the seven Trumpets, and the little separate Book, containing a remarkable period of 1260 years.

In order to obtain the true interpretation of the Apocalypse, it must be previously necessary to understand in what way these several parts are connected with each other. This enquiry is a subject perfectly distinct from the interpretation of the prophecies, and is confined to the discovery of *notices in the text*, pointing out these connexions.

The remarks of Whiston on this subject, in his Essay on the Revelations, written in the year 1706, are so excellent, that I cannot forbear giving an extract from it of some length. He thus commences the Second Part of his work, containing his minute interpretation of the prophecies :

“ Having already laid down and established
 “ the principal foundations necessary to be
 “ known, before we can at all understand the
 “ particular prophecies of this book, and hav-
 “ ing withal settled the order and series of all
 “ its visions from characters fetched only from

“ the book itself, or from the parallel book of Da-
“ niel, without any dependance on particular hy-
“ potheses and applications (which indeed ought
“ not to be at all allowed any place there) I am
“ prepared to attempt a short view of the visions
“ and prophecies themselves. But before I pro-
“ ceed, the reader must give me leave to say
“ somewhat about that *grand rule of interpreta-*
“ *tion* just now hinted, which is of so great im-
“ portance to the right understanding of this book;
“ and the neglect whereof I look upon to have
“ been the general occasion of almost all the
“ errors of expositors, one way or other: I
“ mean, that the order of all the visions is to be
“ wholly taken from the intrinsic characters of
“ the book itself, and not at all to be conformed
“ to any particular hypotheses or explications,
“ and that from such an order first established,
“ all the certainty and evidence of future appli-
“ cations is to be derived; and without such
“ order so established, all expositions must be
“ precarious and uncertain, and only depend
“ on the fancy and imagination of every com-
“ mentator. This was the great Mr. Mede’s
“ settled and constant judgment in this matter;
“ and his attempt being built on this method,
“ had such vast and unexpected success, that
“ the body of the protestant churches have ge-
“ nerally declared themselves satisfied in the

“ greatest part of his foundations laid down in
“ his *Clavis Apocalyptica*, and I can add with
“ Monsieur Jurieu, that his works of this kind
“ have ever charmed me, and that I can find
“ nothing like them in all the other Expositors,
“ and I take the true reason to be (besides his
“ extraordinary judgment in the Scripture in
“ general, his impartiality, and the extraordi-
“ nary blessing of God upon his labours) that
“ he laid the foundation right by the exact ob-
“ servance of this method, as far as possibly he
“ could; and that he would not venture a parti-
“ cular application of any visions, till by the
“ demonstration of his *synchronisms* he had
“ fixed the order and series of them all before-
“ hand: and it is to be lamented, that his ex-
“ ample has never since been rightly followed
“ by any.”

The principal discovery of Mr. Mede, relative to the arrangement of the Apocalypse, was the synchronism between the termination of the period of the sixth Trumpet in the Sealed Book, and the period of 1260 years in the Opened Book; in other points his arrangement seems to have been defective, for he neither considered the Seals and Trumpets as running parallel to each other, nor the seven Vials as being subdivisions of the seventh Trumpet; the latter deficiency in his plan was supplied by Whiston, who

clearly proved all the seven Vials to be included in the seventh Trumpet; the arrangement of Mede, thus improved by Whiston, has been, I apprehend, that most generally adopted by all commentators since his time, and was as follows: first, the seven Seals; secondly, the seven Trumpets, being subdivisions of the last Seal; and thirdly, the seven Vials of Wrath, being subdivisions of the seventh Trumpet.—The termination of the period of 1260 years, contained in the Little Opened Book, was considered as synchronizing with the division between the sixth and seventh Trumpets.

The erroneous idea that the seven Trumpets were contained in the seventh Seal, arose from the sounding of the seven Trumpets following immediately the mention of the opening of the seventh Seal, and from its not being understood that the opening of the seventh Seal was not mentioned till the *end* instead of the beginning of the period to which it referred, as is explained in the foregoing pages.—And the true meaning of the silence of half an hour, intimating a break in the order of prophecy, and a recommencement of the subject from the earliest period, being overlooked.

The proof that the seven Vials are subdivisions of the seventh Trumpet, is shewn by Whiston nearly in the same manner as in the preceding pages of this work.

The synchronism between the end of the period of 1260 years, and the termination of the period of the sixth Trumpet (or, what is the same thing, the first sounding of the seventh) is thus stated by him in his 15th proposition :

“ The six first Seals, and the six first Trumpets are all over *before* the end of the 1260 years of Antichrist’s reign ; and the seventh Trumpet or seven Vials contained in it, follow immediately *after* that time, and are cotemporary with the first ages of Our Saviour’s Kingdom succeeding to it.”

He speaks with truth of this synchronism, as including the main and almost only connexion between the two systems of the Sealed and Opened Book, and denominates it “ the greatest instance of divine art and surprizing contrivance” of the whole book ; the proof is two-fold, the synchronism being marked in each book ; in the Sealed Book by the mention of the period of 1260 years, which belongs to the Opened Book, and which is introduced into the Sealed Book in that solemn and awful declaration of the angel, that when the seventh Trumpet “ shall begin to sound, *the mystery of God*¹,” or *this period of 1260 years* “ should be finished,” and again in the Opened Book by the mention of the

¹ Rev. x. 7.

*seventh Trumpet*¹, which belongs to the Sealed Book, and which is introduced into the Opened Book, when, after the Earthquake, which terminates the period of the 1260 years prophesying of the witnesses, it is said that *the Seventh Trumpet* sounds. Whiston justly remarks that it is worthy of observation, that the Seventh Trumpet, which belongs to the Sealed Book, should be here introduced *out of its place*, in order to point out the synchronism, and calls this synchronism (of the termination of the period of the 1260 years, with the termination of the period of the Sixth Trumpet, or the commencement of the seventh) “ the principal *joint*, or “ most eminent *hinge* on which the whole order “ and series of the visions of the Apocalypse “ does depend.”

Mr. Faber’s plan, which I will now consider, varies from this of Whiston ; for continuing an interpretation of the older commentators, that the period of the 1260 years of the Papacy ought to be dated from the year 606, and would therefore terminate in the year 1866 ; he at the same time introduces an interpretation (and I am fully satisfied a correct one) that the period of the Seventh Trumpet commenced in the year 1792. These *two* opinions however cannot be both held

¹ Rev. xi, 15.

without violating the established synchronism of the first sounding of the Seventh Trumpet, and of the expiration of the period of the 1260 years, the last being made, by these interpretations, not to take place till 74 years after the former: this difference of 74 years is considered by Mr. Faber to be filled up by the pouring out of the six first Vials, the period of the 1260 years being supposed by him to extend nearly to the end of the Seventh Trumpet, and to terminate between the sixth and seventh Vials*; but in this arrangement it seems evident, that Mr. Faber has failed to attend to what Whiston calls the “*grand rule of interpretation*,” viz. “that we should not venture a particular application of any visions, till by the demonstration of *synchronisms* the order and series of them has been *fixed before-hand* ;” for in his plan, “That main synchronism, the principal *joint*, and most eminent *hinge* on which the whole order and series of the visions of the Apocalypse does depend,” has been violated, though Whiston considers it as proved by “words which are of themselves too plain to admit any evasion.”

The text, Rev. chap. x. 7, by which Mede

* See Table in page 74, explanatory of Mr. Faber’s Arrangement of the Apocalypse.

and Whiston consider this synchronism as established, is as follows : “ But in the days of the
“ voice of the seventh Angel, when he shall *begin to sound*, the Mystery of God should be
“ finished ;” but this is considered by Mr. Faber to imply only “ that the Mystery of God
(or the mysterious period of the 1260 years)
“ should be finished in the days of the voice of
“ the seventh Angel, in the course of the pe-
“ riod during which he should be sounding his
“ trumpet,” and he considers it as “ left wholly
“ undeterminable by this passage, in what par-
“ ticular part of this period the Mystery was to
“ be finished; whether at the beginning, in the
“ middle, or at the end of it.”* He therefore
fixes the termination of the Mystery nearly at the
end of the period of the Seventh Trumpet, that
is, between its sixth and seventh subdivisions.

The passage as it stands in our version—the
translation given in the learned work of Arch-
deacon Woodhouse, which is as follows : “ In
“ the days of the voice of the seventh Angel,
“ when he is *about to sound*, and the mystery of
“ God was finished,” or that given even by Mr.
Faber himself, “ that the mystery of God
“ should be finished in the days of the voice of
“ the seventh Angel, when it is *about to be that*

* Faber's Dissertation, vol. i. p. 53. 4 edit.

“ *he should sound,*” appear however to me to be all equally irreconcilable with his idea, that it will terminate towards *the end* of the period of the sounding of the Seventh Trumpet.

Mr. Faber, in support of his opinion, that the period of the 1260 years terminates *between the periods of the sixth and seventh Vials*, refers to the following text, Rev. chap. xvi. 17. “ And “ the *seventh Angel* poured out his Vial into “ the air, and there came a great voice out of “ the temple of heaven from the throne, saying, It is done.” These words “ *It is done,*” Mr. Faber supposes to imply, that the period of the 1260 years then expires.

But, as I can by no means understand this expression as referring either to the expiration of the period of 1260 years, or to the *commencement* of the period of the seventh Vial, I consider it as totally incompetent to prove their synchronism.

With respect to the first idea, that of its referring to the expiration of the 1260 years, we must observe, that this voice is heard when the *last of those seven judgments*, by which the Papal nations and the Papacy are destroyed, is inflicted; it does not therefore refer to the first expiration of the 1260 years, mentioned by Daniel as the duration of the prosperous state of the Papacy, but to the *last act* of the subse-

quent period (of 30 years) during which “ they
“ take away its dominion, to consume and de-
“ stroy it to the end.”

With regard to the second idea, I would say, that the expression must naturally be considered as referring to the *effect* of the judgment then inflicted by the pouring out of the seventh Vial; and therefore relates not to the *commencement* of the period of the seventh Vial, but to the *termination* of it.

The other arguments, adduced by Mr. Faber in support of his hypothesis, being grounded on certain interpretations of particular passages, will not come under consideration in this place, where I am only to consider the plan and arrangement of the Apocalypse as shewn by *notices in the text*, considered as unconnected with any interpretation.

In Mr. Cuninghame's arrangement of the Seals, Trumpets, and Vials, and of the period of the 1260 years, the period of the seven Trumpets is made in some measure synchronical with that of the Seals*; but instead of making the period of each Seal tally with the period of its corresponding Trumpet, he considers the period of the *six* first Seals as equal to the

* See Table in page 75, explanatory of Mr. Cuninghame's
Arrangement of the Apocalypse.

period of the *seven* Trumpets, the sixth Seal being supposed to extend to the same point of time as the seventh Trumpet. The seventh Seal is also, supposed to include the periods of all the seven Trumpets, recommencing a new Series of Prophecy from the earliest times: but the incongruity of making the Seal, which is last in the whole series, thus refer to the earliest events in the order of the prophecy, is evident, and has already been clearly pointed out by Mr. Faber in the Appendix to his Dissertation, when examining the plan of the work of Archdeacon Woodhouse, into which a similar arrangement of the Seals was introduced. He there observes that the Seventh Seal must naturally be supposed to be called the seventh, *as succeeding the other six*, which, according to this arrangement, *it does not*, for the opening of the Seventh Seal synchronizes with the opening of the first, and therefore precedes the opening of the remaining five. This objection against the scheme of Archdeacon Woodhouse is equally forcible against that of Mr. Cuninghame; and acquiescing in the justice of the criticism, I agree with Mr. Faber in considering the arrangement as inadmissible; but on the other hand I am of opinion with Mr. Cuninghame, that “ the
“ commonly received interpretation of the Sixth
“ Seal is erroneous, and that it refers not to

“ anything that took place in the time of Con-
 “ stantine, but to the final revolution which is
 “ to precede the second advent of our Lord.”
 I apprehend, therefore, that Mr. Cuninghame
 has only erred in supposing that the Day of
 Wrath is spoken of as *belonging to the period of*
the Sixth Seal, instead of being spoken of in
 order to connect the period of the Sixth Seal
 with the *following period* of the Day of Wrath,
 described under the Seventh Seal and Trumpet,
 which connection would not otherwise have
 been discoverable, because *the chapter which*
immediately follows does not speak of the destruc-
 tion of the Empire in the Day of Wrath, but of
 the preservation of the Protestant Nation dur-
 ing that period.

We shall be confirmed in the opinion that the
 Day of Wrath (or the period of the Seventh
 Trumpet) follows the period of the Sixth Seal,
 instead of being, as Mr. Cuninghame supposes,
 cotemporary with it, if we observe that in Rev.
 vi. 17, it is at the *conclusion* of the period of
 the Sixth Seal that the Day of Wrath is said to
 be come ; but in Rev. xi. 18, the Day of Wrath
 is said to be come upon the first sounding of the
 Seventh Trumpet *before the opening of the Tem-
 ple*, and consequently before the infliction of
 any of the seven last plagues ; clearly shewing,
 that the *end* of the period of the Sixth Seal,

and the *commencement* of the period of the Seventh Trumpet, refer to the same point of time.

As it is of the greatest importance that no point in the general plan and arrangement of the Apocalypse should be considered as left undecided, as a further proof that the period of the Sixth Seal is prior to that of the Seventh Trumpet, I observe that the sealing of the servants of God in their foreheads (the action described in the seventh chapter of the Revelations) is said to come “*after*” the Earthquake, and the other events of the Sixth Seal. But this action precedes, or at least is cotemporary with, the first part of the period in which the judgments are inflicted upon the earth by means of the Angels to whom “it was given *to hurt the earth*,” an expression which unquestionably refers to the pouring out of the Seven Vials of Wrath upon the earth, in the period of the Seventh Trumpet; it follows therefore, that the Earthquake, and other events of the Sixth Seal (inasmuch as they precede the period of the seventh chapter of the Revelations) precede the period of the Seventh Trumpet.

A similar circumstance to that which we have just been considering, namely, of the Day of Wrath’s being spoken of in the *preceding* period of the Sixth Seal, occurs in the xiii. chapter of Revelations, where, after the persecution of the

Great Red Dragon is spoken of, the flight and retreat of the woman into the wilderness for 1260 years, is also mentioned ; this I understand as pointing out the connection of the period of the Great Red Dragon with the period of the 1260 years of the Papacy, *immediately following* ; but Mr. Faber and Mr. Cuninghame infer from it, that the period of the Great Red Dragon is *the same* as that of the Two-horned Beast or the Papacy.

It is to be remarked also that Mr. Cuninghame, in his arrangement of the Apocalypse, considers the periods of the seven Vials as cotemporary, and not as succeeding each other : the arguments by which he supports this arrangement, will be found in the following quotation from his work :

“ I shall now,” he observes, “ offer one or two arguments to shew that the Vials certainly are synchronical.

“ The *Seven Vials* are the constituent parts of the Third Woe, or the *Seventh Trumpet*, and contain all the remarkable events of that Trumpet. But these Vials contain only one earthquake (or revolution) viz. that of the Seventh Vial; and likewise only one symbolical storm, with its concomitant effects, which is also mentioned in the Seventh Vial :

“ therefore the Seventh Trumpet contains only
“ one symbolical earthquake and storm ; and it
“ follows, that the lightnings, voices, thunder-
“ ings, earthquakes, and great hail, seen by
“ the Apostle in Rev. xi. 19, are precisely the
“ same as those seen under the Seventh Vial.
“ But the symbolical tempest and earthquake of
“ Rev. xi. 19, (which are the same with those
“ of the Seventh Vial) immediately succeed the
“ opening of the Temple of God in heaven,
“ which had previously been shut ; and the ef-
“ fusion of the first Vial also immediately fol-
“ lows the opening of the temple in heaven,
“ Rev. xv. 5. xvi. 1. therefore the earthquake
“ of the Seventh Vial, which is the same with
“ that of Rev. xi. 19, must be synchronical
“ with the effusion of the First Vial, since they
“ both equally happen immediately after the
“ opening of the temple, and the First and Se-
“ venth Vials being thus shewn to be synchro-
“ nical, all the rest must be so likewise.”

In part of the premises here laid down, I perfectly agree with Mr. Cuninghame ; for the earthquake of the Seventh Trumpet, mentioned in Rev. chap. xi. 19, is unquestionably the same as the earthquake of the Seventh Vial ; but I cannot agree with him in opinion, that the earthquake of the Seventh Trumpet takes place

immediately upon the first sounding of the Trumpet.

The earthquake is the only event mentioned in this summary account of the Seventh Trumpet; nothing therefore can be collected from this text, as to the *place it occupies*, whether at the beginning or end of the period to which it belongs: the only deduction to be drawn from this text is, that the earthquake, as being the only event mentioned, is the *principal* and most important one that takes place in the whole period of the Seventh Trumpet; the probable conclusion therefore may be, that it refers to the last event of the Seventh Trumpet, or to that through which the whole series of judgments will be consummated; accordingly we find it placed under the Seventh and last Vial, the pouring out of which is accompanied by a voice, saying "It is done."

This earthquake is an event of such transcendent importance, that it is also *alone* referred to in a summary account of *all the seven Trumpets*, given in Rev. viii. 5.

The second argument adduced by Mr. Cuninghame, to prove that the seven Vials are all synchronical, is thus stated:—

"Again, no one will deny, that in the year
" 1792, a most awful political storm, and
" mighty earthquake began to agitate and con

“ vulse the Roman empire. The shocks of this
“ earthquake have succeeded each other with
“ such rapidity, and violence, as to threaten
“ the utter subversion of civil society. Now
“ it is quite incredible that the earthquake
“ should be *no where* mentioned in the Vials;
“ and it is *not* mentioned, unless it be the earth-
“ quake of the Seventh Vial; therefore, the con-
“ clusion is, that it is *that very earthquake*, and
“ that the Seventh Vial began to be poured out
“ in 1792; and as the first Vial began to be
“ poured out in the same year, these two, and
“ all the other Vials are synchronical.”

This argument is founded upon the supposition, that the period of the *Sixth Seal*, synchronizes with that of the *Seventh Trumpet*; but though I agree with Mr. Cuninghame in opinion that the French revolution is referred to by the earthquake of the Sixth Seal, this would be with me a reason why I should *not* expect to find it mentioned in the period of the Seventh Trumpet amongst the Vials, but in the period of the Sixth Trumpet, accordingly immediately *before* the sounding of the *Seventh Trumpet* I find an earthquake takes place, in which a tenth part of the city falls; and this earthquake I consider with Mr. Faber as referring to the French revolution, and the earthquake of the Seventh Vial as relating to some similar event

yet future. Mr. Cuninghame's idea that the various changes in the kingdoms and states of the continent, which have taken place from the year 1792 up to the present time, are all to be referred to a continuance of the earthquake of that year, I cannot consider as admissible, because these changes have not originated, like the French Revolution, from internal commotions, but have been effected in each kingdom by the invasion of a foreign enemy.

That there is some defect in Mr. Cuninghame's arrangement, in which the Vials are considered as *synchronical*, and are all made to refer to *the whole period of the Sixth Seal* will, I think, appear from a reference to the symbolical description given of the period of the *Fourth Vial*, during which we shall find that the power and influence of the Sun is so increased, that it scorches men with intolerable heat; while in the period of the *Sixth Seal* the Sun undergoes a total eclipse, becoming "black as sackcloth of hair." These effects however Mr. Cuninghame's theory obliges him to interpret as taking place at one and the same time, and the Sun is supposed to withdraw his light at the very period that he emits a greater degree of heat, a representation which must be considered as unsanctioned by any other of the symbolical descriptions of the Apocalypse, which though

miraculous, wonderful, and portentous, are never thus contradictory in their terms.

I may observe farther, that the regular *successive* occurrence of the events which we have witnessed, and which we find described as taking place during the periods of the Five first Vials, must in itself refute the idea of their being synchronical, and that the errors both in Mr. Faber's and Mr. Cuninghame's theories respecting the Vials will more clearly appear, should the Ottoman empire soon fall, as it is my firm opinion that it will*; for as we have found the Five first Vials actually to occupy not quite 22 years, should the Sixth Vial, which all commentators agree in referring to the destruction of the Ottoman empire, evidently be poured out in the course of three or four years, it will, I should conceive, clearly shew the incongruity

* In the course of the last eventful year, I have constantly stated it to be my opinion, that when the Fifth Vial of Wrath, which was then pouring out upon France, was exhausted, it would be succeeded by a period of peace in the Western Roman Empire; that the scene of action would be transferred to the Eastern Roman Empire; and that the Ottoman empire would fall. As the first event has taken place, and peace has been obtained, the next may be expected very *speedily* to follow; and will, if my general hypothesis be correct, be completed, at farthest, in *about* four years.—*Printed this day, 6 May, 1814.*

of Mr. Faber's scheme, which places the *termination* of the period of this Vial in the year 1866, or 52 years hence: the event will also add a further proof in support of the opinion held by Mr. Faber, as well as by myself, that the seven Vials succeed each other, and that they are not, as Mr. Cuninghame supposes, synchronical.

I would now remark, that the blending together the different periods of the Apocalypse (which must be the tendency of a supposed synchronical effusion of the Vials) would deprive the Apocalypse of all its authority and evidence; and it is a want of character and feature that I consider to be the defect of the whole of Mr. Cuninghame's system. It will be seen by a reference to the table at the commencement of this volume, that in the arrangement which I suppose to be the correct arrangement of the Apocalypse, the history of the Roman Empire from the time of the removal of the seat of Government to Constantinople, is given in the two parallel prophecies of the Seals and Trumpets relating severally to the Eastern and Western branches of the Empire. Each Prophecy is divided into seven distinct periods, and the action described in each period terminates before the action of the succeeding period commences. The seven subdivisions of the two parallel series

of Seals and Trumpets also correspond with each other, that is, the period of each Seal corresponds with the period of the Trumpet bearing the same number; an arrangement, it must be allowed, which, while it is perfectly simple, is at the same time the most definite and precise that could be imagined, and which therefore, not allowing any latitude of application, presents insuperable difficulties to an erroneous or factitious interpretation of the Apocalypse. But if the periods of the Seals may be allowed to have no precise commencement or termination, and if they are not made parallel with those of the Trumpets; if the 7th Seal may be supposed to precede the 2d, 3d, 4th, 5th, and 6th, if the emblems of the Roman Empire, seen under such different circumstances as when connected with the Red Dragon, in alliance with the two-horned Beast of the Earth, and connected with the Scarlet-coloured Beast out of the Bottomless Pit, need not be considered as thus seen in reference to different periods of its existence; and lastly, if the events of the seven Vials may be all united into one heterogeneous mass, the Apocalypse will be made to possess so little of feature and character, it will be so melted down, its asperities will be so softened, and it will be rendered so fusile, as to run into any mould, and take any form the ingenuity of the commen-

tator may derive, a work founded upon such principles may be highly pleasing and instructive, but, for want of a sufficiency of internal evidence, it can never carry complete conviction.

The great facilities that would be afforded to a commentator, by being allowed to consider the Vials as all referring indiscriminately to the same period, instead of referring individually to the *principal events* which took place in seven successive minor periods, will be made evident, if we observe that seven events being given, the probability that they will occur in a prescribed order is only as 1 to $1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7$, or as one to five thousand and forty; that is, seven events must be supposed to occur over and over again five thousand and forty times before they can be expected to occur once *by chance* in the regular series of 1, 2, 3, 4, 5, 6, 7. To deprive the events of the seven Vials of their successive occurrence, is therefore to deprive the Apocalypse of Saint John of a great part of its internal evidence.

I do not mean to say that the synchronical arrangement has been adopted by Mr. Cuninghame, as affording facilities to the interpretation of the seven Vials; for, fixing with Mr. Faber the sounding of the Seventh Trumpet on the 10th August, 1792, and the Apocalypse being

so clear in every part, that where the plan is correctly fixed, there is no question as to the interpretation. Mr. Cuninghame's *synchronical* solution of the five first Vials will be found, upon examination, to contain the *correct successive solution* of them, deprived however of nearly all its evidence and authority, by each Vial being made to refer to more than one event, and to spread indefinitely through a period of thirty, or perhaps seventy-five years, instead of being referred each individually to *the one principal event* of seven successive subdivisions of the minor period.

Having stated that no necessity existed from any difficulty in their interpretation to derange the Vials from that successive order which is pointed out by their successive numbers, and by the analogy of the preceding series of the seven Seals and seven Trumpets, it becomes natural to enquire from what cause we find them placed in a synchronical order, and we shall find the cause to be, that the consistency of Mr. Cuninghame's scheme required it; for the reverse of the argument, which on the supposed *parallelism* of the Sixth Seal and Seventh Trumpet, would prove the *synchronism* of the seven Vials, would demonstrate when the Vials are considered as *successive*, that the period of the Sixth Seal does *not* synchronize with the period of the

Seventh Trumpet. On these premises the argument will be as follows: the Earthquake of the Sixth Seal is allowed to be the Earthquake of the French Revolution, the principal event of which took place on the 10th August, 1792. It is allowed also, that the Seventh Trumpet sounded on, or immediately after, the 10th August, 1792; but there is no Earthquake at the commencement of the period of the Seventh Trumpet: it is evident therefore that the Earthquake of the Sixth Seal in the year 1792 (in which the Sun underwent a total eclipse) has no parallel in the period of the Seventh Trumpet, because if it had, it would be found in the period of the First Vial; the Earthquake of the Sixth Seal must therefore precede the period of the Seventh Trumpet, and synchronize with the Earthquake of the Sixth Trumpet, in which "a tenth part of the city fell." This (which may be considered as an additional argument to that stated in page 29) proves that the period of the Sixth Seal synchronizes with the period of the *Sixth* Trumpet, if we allow that the Earthquake of the Sixth Seal and the sounding of the Seventh Trumpet took place in the year 1792; and also that the effusion of the Vials is successive. It will be evident, therefore, that Mr. Cuninghame's arrangement of the Seals and

Trumpets must stand or fall with the synchronical effusion of the Vials.

And here it is worthy of attention, that so admirably connected is the Apocalypse, that no part can be misplaced without deranging the whole. A commentator cannot make the Seventh Seal to precede the second, third, &c. without discovering that consistency obliges him to make the seven successive Vials synchronical. This will produce difficulties in the interpretation, and these difficulties of interpretation will create inaccuracies in the meaning given to the symbols ; so that it may be considered as a maxim, that if any material error is introduced into a system of interpretation, and if an attempt is made, as it always will be by every judicious commentator, to bring that system into form, and to render one part consistent with another, it will be found to contain in every branch of it an evident intimation of its radical error.

Before I close this subject it may be necessary to meet an objection, which I am aware may probably be made, to the period of the Sixth Seal and Trumpet being considered to terminate on the 10th August, 1792, *amidst* the most important events of the French Revolution. I must in this place only briefly observe, that I know

no medium between applying each of the Apocalyptic symbols to *one* great event, or otherwise to *all* the events connected with it, to which it may seem applicable: and agreeably to my opinion of the great precision of the prophetic language, I must consider the former as the only method of interpretation that is admissible. If then the Earthquake was the French *Revolution*, and that only, the period of the *Earthquake* of the Sixth Trumpet may properly be considered to have ceased when the Revolution was completed, or when the tenth part of the city fell; this was on the 10th August, 1792, which was signalized by the fall of the ancient Papal Monarchical kingdom of France. Again, in endeavouring to fix the precise time at which the period of the Sixth Seal terminates, I know not what other correct rule can be followed than to observe the description that is given of *the principal symbol*: this is undoubtedly the Sun, which is said to become black as sackcloth of hair: we conclude therefore that the period of the Sixth Seal terminated when the Sun of the political system suffered a total eclipse, or was deprived of all power, splendour, influence, and regal dignity. This description again directs us to that important day, the 10th August, 1792. Had the Sixth Seal extended to a later period, the description would probably have been, that the

Sun as well as “the Moon was turned into blood,” but before the Sun and Moon were turned into blood, we know that the period of the *Seventh* Seal and *Seventh* Trumpet had commenced; for the first Vial (according to Mr. Faber) was poured out a few days after the 10th August, 1792; the description therefore given of the Sun, as *the principal symbol*, terminates with its becoming black as sackcloth of hair.

Being unwilling to leave the subject in an incomplete state, I have been led to transgress the rule I had here prescribed for myself, and to touch in a slight degree upon the *interpretation* of the Prophecy. The objection which I have supposed to arise in the mind of the reader will, however, be found to be provided for in the perfect system of the Apocalypse. For in Rev. xi. 14, after the fall of the tenth part of the city had been declared, it is said “the second woe (i. e. of the Sixth Trumpet) is past, and the third woe *cometh quickly*.” This we are to look upon as a prophetic caution, designed to guide the interpreter, and we deduce from it that the third woe, or that of the Seventh Seal and Trumpet, will follow so speedily upon the second woe, or that of the Sixth Seal and Trumpet, as to require a caution, lest it should appear to be only

a continuation of the same judgment: so that we may conclude, that the convulsions of the period of the Seventh Trumpet will appear to be only as so many successive shocks of the Earthquake of the Sixth Seal. The objection, which I have supposed to arise in the mind of the reader, therefore is not only removed, but the arrangement by which the *termination* of the Earthquake of the Sixth Seal is fixed upon, 10th August, 1792, is strongly confirmed; for had not the correct arrangement, designed to be pointed out in the Apocalypse, been liable to the objection, the prophetic caution given in Rev. xi. 14, would have been without an object.

Having thus remarked upon what appear to me to be the principal errors in the systems of Mr. Faber and Mr. Cuninghame, I have only farther to point out, that the *unity* of the plan of the Apocalypse is broken by Mr. Faber's interpretation of the Silence of half an hour; which he supposes to *follow* the opening of the Seventh Seal, and immediately to *precede* the sounding of the first Trumpet. The same thing also may be observed of Mr. Cuninghame's interpretation of the Earthquake, mentioned in chap. viii. v. 5. For the periods supposed to be occupied by these events are thus as much made independent periods in the ar-

rangement of the Apocalypse, as are the periods of any of the Seven Trumpets.

There is another opinion held by Mr. Faber, and I believe by other commentators, which it may be right to notice, as it appears to me to be erroneous:—this is, that the Little Opened Book consists only of four chapters, viz. chap. xi. to xiv. and that the Prophet having passed from the Sealed Book to the Opened Book at the eleventh chapter, returns back again to the Sealed Book in the fifteenth. But this would be inconsistent with that simplicity of arrangement which we may expect to find, and which I have endeavoured to shew does exist in the Apocalypse of Saint John.

In thus pointing out those things which I consider to be erroneous in the arrangement of the Apocalypse, adopted by Mr. Faber and Mr. Cuninghame, I should feel that I was doing a great injustice and at the same time proving myself deficient, either in judgment or candour, if I did not take an opportunity of declaring how much I think the Christian world indebted to them for their very valuable works.

With Mr. Cuninghame I have the satisfaction of entirely agreeing in the interesting view he takes of the general character of the times in

which we live : and to Mr. Faber I consider myself, in common with the rest of the christian world, as greatly indebted for the rational and argumentative method of treating the subject of prophecy which he has introduced, or at least greatly encouraged by his example.

The following Tables have been made to shew their different arrangements of the Apocalypse; the dates are inserted, as far as they could be ascertained from their respective works, that the whole may be the better compared with the Table inserted at the commencement of this volume. The scheme of Whiston I have not regularly laid down ; for though I have been glad to avail myself of his authority in support of the principal synchronism of the Apocalypse, and though his work contains many excellent remarks, yet his general plan is not sufficiently regular to make it useful to insert it amongst those of modern commentators, for he considers the period of the 1290 and 1335 years, as having a different commencement from the period of the 1260 years, and supposes also, that there are two independent periods of 1260 years, of which one only ends at the sounding of the Seventh Trumpet, which opinions being now exploded, render his general plan obsolete.

Sealed Book,
 containing the general history of the Church and Empire.

1 }
 2 } *not particularly*
 3 } *treated of in Mr. Fa-*
 4 } *ber's Work, but con-*
 5 } *sidered as referring*
 6 } *to a period of the*
 Roman Empire
 prior to the year 323

Silence of half an hour

com. 323

ends 395

Trumpet 1

com. 395

ends 453

Trumpet 2

com. 455

ends 476

Trumpet 3

com. } 476

ends }

Trumpet 4

com. 476

ends indefinitely

Trumpet 5

com. 612

ends 762

7 }
 323 } Trumpet 6
 941 } *com.* 1281
 ends 10th Aug. 1792

The Harvest of
 God's Wrath.

Vial or Thunder 1
com. 26th Aug. 1792

Vial or Thunder 2
com. Sept. 1792

Vial or Thunder 3
com. 1796

Vial or Thunder 4
com. 1804

Vial or Thunder 5
com.

Vial or Thunder 6
com.

The Vintage
 of God's Wrath.

Vial or Thunder 7
com.

Trumpet 7
com. 12th
Aug. 1792
ends 1941

The
 Numbers of
 Daniel.

Little Opened Book,
 containing the
 History of the
 Church, during the
 period of 1260 years

com. 606

Period of
 1260 years

ends 1866*

Period of
 30 years
ends 1896

Period of
 45 years
ends 1941

*Coteremporary periods of the 1260 years—of the Great Red
 Dragon—the Two-horned Beast—and the Beast out of
 the bottomless pit, which is supposed to be the same as
 the Ten-horned Beast of the Sea.*

Scheme designed to explain Mr. Cuninghame's Arrangement of the Apocalypse.

Sealed Book.

History of the Church.

Seal 1

refers to the greater part of the first three centuries

Seal 2

refers chiefly to the fourth and fifth centuries

Seal 3

refers to a very long period, commencing in the fifth century

Seal 4

refers to the thirteenth and following centuries, down to the latter end of the seventeenth century

Seal 5

is explanatory of the preceding Seals.

Seal 6

commences 10th Aug. 1792, and reaches to the period of the Millennium

Seventh Seal or Little Opened Book.

History of the Empire and of the Church.

An Earthquake

A. D. 313

Trumpet 1

com. 376

Trumpet 2

com. 395

Trumpet 3

com. 441

Trumpet 4

com. 455

Trumpet 5

com. 612

Trumpet 6

com. 1281

Trumpet 7

commences 10th Aug. 1792, and reaches to the period of the Millennium

Coteremporary periods of the 1260 years of the Great Red Dragon, The Two-horned Beast, and the Beast out of the bottomless Pit, which is supposed to be the same as the Ten-horned Beast of the Sea.

Vials 1 2 3 4 5 6 7

are synchronous, and began to be poured out in the year 1792

These are the same as the seven Thunders

The Numbers of Daniel.

commence Mar. 533

Period of 1260 years

ends 10th Aug. 1792*

30 years ends 1822

45 years ends 1867

THE MILLENNIUM.

* N. B. The cleansing of the Sanctuary, or the expiration of the period of Daniel's Vision of the Ram and e-goat, is supposed both by Mr. Faber and by Mr. Cuninghame necessarily to synchronize with the expiration of the period of the 1260 years.

The Vision was seen in the year A. C. 553, Mr. Faber reckons 2400 years from the year A. C. 535, in which year he supposes the action of the Vision to commence, and thus brings the termination of the period down to the year 1866.

Mr. Cuninghame reckons 2300 years from the year A. C. 508, in which year he supposes the action of the Vision to commence, and thus brings the termination of the period down to the year 1866.

Having arranged in their respective periods, agreeably to the natural divisions found in them, the various prophecies of Daniel, Esdras, and Saint John, so as to form a combined view of those prophecies which we shall hereafter consider separately and more at length, we now proceed preparatory to this examination, to fulfil the requirements of our Second Rule ; which enjoins the formation of a Symbolical Dictionary ; in order that we may insure the giving to each symbol whenever it occurs, a similar and consistent interpretation.

And here it is to be observed, that the advantage of the symbolical language of Scripture is this: that while it throws an apparent veil over the things of which it treats, it becomes when understood, remarkably clear, beautiful, and descriptive, for the symbols are not arbitrarily chosen to represent things as words do in common language, but are in themselves descriptive, and in themselves contain the character of the object they represent ; and this, I hope, will be perceptible in examining the following explanations ; though the grounds upon which the

meaning of each symbol has been given, will appear more clearly in the latter part of this work, when they will be again introduced as being necessarily connected with the interpretation of the prophecies.

SYMBOLICAL DICTIONARY

The **EARTH**—The Territories which were the seats of the four great empires; here the emblem is nearly the same as its object; for the whole natural earth is made to represent that important portion of it, which alone is the subject of prophecy ¹.

The **THIRD PART** of the **EARTH**—The Eastern Roman Empire ².

The **FOURTH PART** of the **EARTH**—Italy ^{3*}.

An **EARTHQUAKE**—A Violent Commotion,

¹ Rev. vii. 1, 3. viii. 5. xi. 6. xii. 12, 13, 16. xiii. 12. xvi. 1, 2. ² Rev. viii. 7—12. ix. 15, 18. ³ Rev. vi. 8.

* It is possible that Italy may be denominated the fourth part of the earth, because it was the principal seat of the western Roman empire, one of the four ruling kingdoms of the world: while the Eastern Roman empire, as including part of the other three ruling kingdoms, is represented by a larger division.

threatening the dissolution of a kingdom or empire¹.

Connected with the emblem of the Earth, are the emblems of the Sun, the Moon, the Stars, the Sea, the Great River Euphrates, &c.

The **SUN**—The Ruling Power of the whole prophetic earth, and the principal object of attention in the political heavens: or the Roman Emperor, while the empire was in its undivided state; and, after that, the King of the principal kingdom of the divided empire².

The **MOON** (which is considered as the consort of the Sun)—The Empress or Queen³.

The **STARS**—The Princes and Nobles of a kingdom⁴.

The **HEAVENS**—The Political System in which all these appear⁵.

The emblems which relate to the heavens are also used sometimes to represent spiritual objects, and then they signify as follows, viz.

The **SUN**—Our Saviour the sun of righteousness⁶.

The **MOON**—His chaste and faithful Consort, The Church⁷.

¹ Rev. vi. 12. viii. 5. xi. 13, 19. xvi. 18. ² Rev. vi. 12. viii. 12. xvi. 8. xix. 17. ³ Rev. vi. 12. viii. 12. ⁴ Rev. vi. 13. viii. 12. ⁵ Rev. vi. 14. ⁶ Rev. ix. 2. xii. 1. ⁷ Rev. xii. 1.

The **STARS**—The Apostles, Bishops, or Ministers of his Church¹.

The **Heavens**, when spoken of spiritually, must be understood in their literal sense, as being the actual seats of bliss².

GREAT WATERS—Multitudes of People. The noise of many waters is as the noise of a multitude of people³.

The **SEA**, or “the untillable and barren deep,” —Multitudes in a barren or unfruitful state towards God; which are subject, also, to be agitated by storms like the troubled deep, that cannot rest, but whose waters cast up mire and dirt. If it is the Great Sea, it may represent the Gentiles, or the nations of the world at large, professing paganism. If an Inland Sea, it may represent the population of some principal kingdom, in an unfruitful state, professing infidelity or a corrupt religion⁴.

A SEA OF GLASS (understood in a temporal sense)—A Population in a tranquil state; not liable to be agitated by storms, or the spirit of violence and discord: Applied to spiritual things, it may be supposed to have a similar meaning⁵.

¹ Rev. i. 16, 20. ii. 1. iii. 1. xii. 1, 4. ² Rev. xii. 5, 7, 8, 10, 12. xiv. 17. xv. 5. ³ Rev. xvii. 15. Psal. lxv. 7. Isai. xvii. 12. ⁴ Rev. xiii. 1. xvii. 15. xxi. 1. Isai. lvii. 20. Ezek. xlvii. 8. Dan. vii. 2, 3. Esd. xi. 1. Rev. vii. 1. viii. 8. xii. 12. xvi. 3. ⁵ Rev. iv. 6. xv. 2.

The **FOUR WINDS** (understood in a temporal sense)—The Spirit of Violence and Discord; which acting upon the population, impel them against one another in different directions, and excite universal tumult and disorder: here, the object being invisible, the emblem is also invisible¹. A Whirlwind or violent wind, applied to spiritual things, appears in some parts of Scripture, to be used as an emblem of the Wrath of God².

The **GREAT RIVER EUPHRATES**—The Turkish Empire, which first arose in the neighbourhood of that river³.

The **AIR**;—The meaning of this symbol, I conceive to be derived from its property of being every where present; and that it is used to express Universality; in this case, a judgment or Vial of Wrath, being poured out into the air, would imply that it was one of universal extent and influence⁴.

WILD BEASTS, savage and ferocious in their nature, persecutors of the meek and helpless, and cruel devourers of each other—One or other of the Four ruling Kingdoms of the world; the seats of the four great empires, which were cruel persecutors of the Church, were always engaged

¹ Rev. vii. 1. Dan. vii. 2. ² Rev. vi. 13. Dan. ii. 35.

³ Rev. ix. 14. xvi. 12. ⁴ Rev. ix. 2. xvi. 17. Eph. ii. 2

in warfare, and have successively destroyed each other. These symbols are each strictly confined to certain territories, so as not to interfere with one another; but form together a complete division of the prophetic earth into four parts¹.

THE HORNS upon the bodies of two of the beasts—**THE MINOR KINGDOMS** into which two of the ruling kingdoms of the world, namely, the third and fourth, were ultimately divided. These minor symbols, or sub-divisions of the prophetic earth, are likewise confined each to a certain territory, and form a complete division of these two ruling kingdoms, into as many parts as there are horns upon each beast².

THE HEADS OF A BEAST—**THE RULERS** of a Kingdom or Empire³.

THE IMAGE (or likeness) of the **FOURTH BEAST** or **TEMPORAL ROMAN EMPIRE**—**THE TEMPORAL POWER** assumed by the Papacy⁴.

WILD BEASTS of a different description, mentioned in the Apocalypse as the **TWO-HORNED BEAST**⁵, and the **SCARLET-COLOURED BEAST OF THE BOTTOMLESS PIT**⁶, savage in nature

¹ Rev. xiii. 1, 12. Dan. vii. 3. ² Rev. xii. 3. xiii. 1. xvii. 3, 7, 12, 16. Dan. vii. 7, 8, 20, 24. ³ Rev. xii. 3. xiii. 1, 3. xvii. 9—11. Dan. vii. 6. ⁴ Rev. xiii. 14, 15. xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 4. ⁵ Rev. xiii. 11. xiv. 9, 11. xv. 2. xx. 4. ⁶ Rev. xi. 7. xvi. 10, 13. xix. 19, 20.

and bestial in principle,—The Papal and Infidel Powers, enemies and persecutors of the Church:

The CHASTE WOMAN, the spouse of Christ, —The True Church (considered as an establishment) bringing forth spiritual children to Christ. She is said to reside in the wilderness for 1260 years, which is typical of her being, during that period, in a barren and unproductive state¹. This symbol is similar to that of the Holy City Jerusalem.

The SEED OF THE WOMAN—True Believers in Christ, or the spiritual members of his body².

FORNICATION—The Forsaking of the Worship of the True God to Worship Idols³.

THE UNCHASTE WOMAN, or the Great Harlot—The Papacy which has turned the nations to Idolatry, or Spiritual Fornication⁴.

The KINGS OF THE EARTH who have committed fornication with her—The Rulers of the Papal Nations⁵.

The UNDEFILED WITH WOMEN—The Protestant Nation, which professes the pure doctrines

¹ Rev. xii. 1—end. xix. 7. xxi. 2, 9. xxii. 17. ² Rev. xii. 4, 5, 17. ³ Exod. xxxiv. 15, 16. Deut. xxxi. 16. Ezek. vi. 9. xvi. &c. &c. ⁴ Rev. xvii. xix. 2. ⁵ Rev. xvii. 2. xviii. 3, 9.

of the Gospel, and which is uncontaminated by the pollutions of the Papacy¹.

The **GREAT CITY BABYLON**, built and established upon earth—The Papacy being an establishment of great extent. This city is founded upon a corrupt worship of the true God².

The **GREAT CITY** called **SODOM** and **EGYPT**,—Paganism and Infidelity jointly, being establishments of wide extent and influence, and similar in nature, for they are both founded on a denial of the true God³.

The **HOLY CITY JERUSALEM**, including the Temple—The Visible Church of Christ, whose empire and influence will begin when Sodom, Egypt, and Babylon are destroyed. This is a city whose foundations are sure, for it is founded upon a reliance on the covenant of grace, and on a knowledge of the true God. During the period of 1260 years, the whole of this city is trodden under foot of the Gentiles, excepting the interior courts of its temple. During the Millennium, when this city is purified and renovated, and contains none but spiritual worshippers, it is called the *New Jerusalem*⁴.

¹ Rev. xiv. 4. ² Rev. xi. 13. xiv. 8, 20. xvi. 19. xvii.

5, 18. xviii. 2, 10, 16, 18, 21. ³ Rev. xi. 8. ⁴ Rev.

iii. 12. xi. 2. xxi. 2, 10. xxii. 14, 19. Gal. iv. 25.

THE TEMPLE consists of three parts, THE OUTER COURT, or the Court of the Gentiles, which is common to all the Inhabitants of the City, and represents the Body of those who are Professors of Religion only, and do not belong to the spiritual church¹.

THE HOLY PLACE, or Second Court of the Temple, where none but the Priests might enter, represents the Spiritual Church upon earth, or the body of the true worshippers of Christ, who are "made kings and priests unto God."² Immediately before the door of the Holy Place was situated the altar of burnt offering, representing that there is no admittance into the true Church, but through faith in the merits of the death and sacrifice of Christ. The Holy Place had no light from without, being illuminated only by the candlestick with seven lamps, which typified the Spirit of God; thus the Spiritual Church derives all its light from the illumination of the Holy Spirit. In the Holy Place was the altar of incense, by this it is implied, that it is in the Church of Christ alone that acceptable prayer is offered up: there likewise was placed the shew bread, of which the priests alone might eat, typifying that bread of life, by which the Church of Christ is fed,—

¹ Rev. xi. 2.

² Rev. xi. 1. xv. 8,

THOSE that WORSHIP in the INNER COURT of the TEMPLE are the same as “the Seed of the Woman,” the Individual Members of the Spiritual Church¹. THE HOLY OF HOLIES was a type of Heaven, the place of the immediate presence of God, and of his throne. THE TEMPLE IN HEAVEN in the Apocalypse means the Holy of Holies, and symbolically represents the Church in Heaven². In the new Jerusalem, during the period of the Millennium there will be no Temple³, for the Temple will then be identified with the Holy City; there will be no part peculiarly holy, for all will be holy; The Church in Heaven will also then descend and be united to the Church on Earth⁴, and God will dwell with men. The whole earth will be the Temple of Christ, and the whole Temple the Holy of Holies.

The LIVING CREATURES which surround the Throne—The Church in Heaven. This symbol is taken from the appearance of the twelve Tribes, as usually encamped round the Tabernacle in four companies*, under the four banners of the tribes of Judah, Ephraim, Reu-

¹ Rev. xi. 1. Rev. xiv. 15. xv. 5, 6. xvi. 1, 17.

² Rev. xxi. 22. ⁴ Rev. xxi. 2, 3.

* See Whiston on the Revelations.

ben, and Dan, having upon them the figures of a Lion, an Ox, a Man, and an Eagle¹.

INCENSE, or SWEET ODOURS—The Prayers of the Saints which ascend up to Heaven, and are acceptable to God. None might offer the incense who was not of the seed of Aaron; this typifying, that by Christ alone we can approach unto God; for God seen out of Christ is to sinners a consuming fire².

WHITE ROBES—The Righteousness of the Saints, which is derived from Christ³.

THE ISRAELITISH NATION, which alone was chosen from all other nations to the knowledge of God during the times of the three first great Empires, is made to represent that favoured Protestant nation, which has alone in these latter days been so selected and chosen to the knowledge of his name from amongst the ten nations of the divided Roman Empire⁴.

THE GENTILES, as contrasted with the Jews, —The Nine Papal Nations, who though they do not avow it, yet like the Gentiles of

¹ Rev. iv. 6—9. v. 6—14. vi. 1—7. vii. 11. xiv. 3. xv. 7. xix. 4. ² Rev. v. 8. viii. 3, 4. Psal. cxli. 2. Mal. i. 11. Luke, i. 10. ³ Rev. iii. 4, 5. iv. 4. vii. 9, 13. xix. 8, 14. ⁴ Rev. vii. 4—8. xiv. 1, 3. xv. 2. Dan. xi. 28, 30, 32.

old bow down before stocks and stones, and worship dumb idols¹.

THE TWO WITNESSES who prophesy, clothed in sackcloth, for a period of 1260 years—who have power to shut heaven that it rain not in the days of their prophesy—who smite the earth with plagues—and destroy their enemies with fire proceeding out of their mouths—and who are called the two olive trees and the two candlesticks standing before the God of the whole earth——The Old and New Testament, which have borne witness to God for many ages—which contain predictions of the period of the 1260 years spiritual drought and barrenness—which contain denunciations of successive judgments to be inflicted upon the kingdoms of the world—which predict the destruction of their Papal enemies—and which are the appointed sources of grace and spiritual light².

RAIN from Heaven—The vivifying and fertilizing influence of the Holy Spirit³.

“**GRASS** and every green thing,”—True Believers, or those who live under the influence of the Spirit of God⁴.

A RIVER OF PURE WATER—The Pure Doc-

¹ Rev. xi. 2. ² Rev. xi. 3—12. ³ Rev. xi. 6. Heb. vi.

4—8. ⁴ Rev. viii. 7. ix. 4.

trines of the Gospel, the support of our spiritual life¹.

RIVERS and FOUNTAINS of WATER—The Sources of Religious Instruction. These, if pure, convey life and health; but if made bitter by the infusion of false doctrines, they cause those who drink of them to die².

A FALLING (or SMOOTING) STAR—A Minister of Religion, who apostatizes from the truth, and brings in false doctrines³.

A COMET, or "HORRIBLE STAR,"—A Great Warrior and Destroyer; one of portentous aspect, who plagues the nations⁴.

A FLOOD, or Mass of Waters in motion, carrying away and destroying every thing opposed to it—A large Body of Men, or an Army in motion, laying every thing waste before it⁵.

A STORM of HAIL, beating down and destroying all the fruits of the earth—An Invasion from the Northern Regions, where hail may be supposed to be generated⁶.

A FLIGHT of LOCUSTS, which settling, devour and lay waste the fruits of the earth—An Inva-

¹ Rev. xxii. 1, 17. Isai. xli. 18. lv. 1. Ezek. xlvii. 1—9. Zech. xiv. 8.

² Rev. vii. 17. viii. 10. xvi. 4. xxi. 6.

³ Rev. viii. 10. ix. 1.

⁴ 2 Esdras, xv. 40.

⁵ Rev. xii.

13, 16. Dan. ix. 26. xi. 22.

⁶ Rev. viii. 7. xi. 19.

xvi. 21.

sion and Settlement of a people from a Southern Country, where Locusts are bred¹.

SHIPS—The Establishments of those who make a gain of godliness².

SHIP MASTERS, or Merchants—Venal Ecclesiastics³.

A **SEAL** or Mark being set upon any one is an act of appropriation, by which the thing or person marked, is considered as the property of him who affixes the mark⁴.

THE SEAL of **GOD** being set upon any one, with the idea of appropriation, includes that of security and protection⁵.

THE WINGS of an **EAGLE**, are the emblems of Power and Wide Extended Empire, including also the idea of protection⁶.

THE WINGS of any other **FOWL** of the air are emblems of Swiftness only⁷.

AN HORSE is an emblem of Power and Authority. A person seated on an horse represents a person possessing such power and authority. A

sett

¹ Rev. ix. 3. ² Rev. viii. 9. xviii. 17, 19. ³ Rev. xviii. 11, 15, 17, 23. ⁴ Rev. xiii. 16, 17. xiv. 9, 11.

xvi. 2. xv. 2. xix. 20. xx. 4. ⁵ Rev. iii. 12. vii. 2. ix. 4. xiv. 1. xxii. 4. ⁶ Rev. xii. 14. Exod. xix. 4.

Deut. xxxii. 11. Ruth, ii. 12. Psal. xvii. 8. xxxvi. 7. Isai. xviii. 1. Ezek. xvii. 3, 7. Dan. vii. 4. Rev. xii. 14.

⁷ Jer. xlviii. 9. Dan. vii. 6. Prov. xxiii. 5.

person seated on a white horse, represents one who is victorious and successful¹.

THE TAIL of a SCORPION (the seat of poison)—**The Seat of False and Deadly Doctrines**².

THE TAIL of any animal—**The Seat of Erroneous Doctrines**, which are base and degrading³.

A PROPHETIC DAY—**A Year**⁴.

A PROPHETIC MONTH—**Thirty Years**⁵.

A TIME, or PROPHETIC YEAR—**Three hundred and Sixty Years**⁶.

A DIVIDING OF TIME—**One hundred and eighty Years**⁷.

A PROPHETIC HOUR—**A Month, or twelfth part of a year.** When not introduced into the calculation of a precise period, it means indefinitely a short period⁸.

THE HARVEST of the EARTH—**A Time of temporal judgments**, when “the time of her Harvest is come,” and “her slain fall in the midst of her.”⁹

THE VINTAGE, or THE TREADING of the WINE PRESS (succeeding to the Harvest)—

¹ Rev. vi. 2—8. xix. 11, 14, 19, 21. Psal. xlv. 4.

² Rev. ix. 10. ³ Rev. ix. 19. xii. 4. Isa. ix. 15. ⁴ Rev. ix. 15. xi. 3, 9, 11. xii. 6. Numb. xiv. 34. Ezek. iv. 6. ⁵ Rev. ix. 5, 15, xi. 2. xiii. 5. ⁶ Rev. xii. 14. Dan. vii. 25, xii. 7. ⁷ Dan. vii. 25. xii. 7. ⁸ Rev. ix. 15. xi. 13. xiv. 7. xvii. 12. xviii. 10, 17, 19. ⁹ Rev. xiv. 15. Jer. ix. 22. li. 33, 47, 49. Joel, iii. 13.

The Time when Christ will inflict a still more signal judgment on his enemies, “treading” them in his anger, and trampling them in his “fury.” This judgment will be attended with a very great effusion of blood¹.

FIRE—Destruction inflicted upon an enemy².

LIGHTNING, or fire from heaven—A Manifest Vengeance of God upon his enemies³.

THUNDER, which attends the lightning—A Plain Declaration, that such judgments are from God⁴.

These are the chief of the emblems used in the prophetic writings, and are mostly found in the Revelations of Saint John. In order to guard against mistakes in their interpretation, we must observe, that all objects introduced into a symbolical description, are not necessarily to be considered as themselves symbolical; thus, in the description of a Star falling from heaven to earth, heaven and earth must be understood according to their literal meaning, and the falling star be taken only as symbolical: a commentator

¹ Rev. xiv. 18—20. xix. 15. Isai. lxiii. 1—6. ² Rev. viii. 5, 7, 8, xi. 5. xiii. 13. xiv. 18. xv. 2. xvi. 8. xviii. 8. xx. 9, 10, 14, 15. xxi. 8. Psal. cxliv. 6. xcvii. 3. ³ Rev. iv. 5. viii. 5. xi. 19. xvi. 18. Psal. cxliv. 6. Zech. ix. 14.

⁴ Rev. viii. 5. x. 3, 4. xi. 19. xvi. 18.

not attending to this principle of interpretation, would be forced to give various significations to the symbolical Heaven and Earth, or other objects, and thus destroy the simplicity and precision of the prophetic symbols.

Again it is to be observed, that the symbols, though all of them substantives, may be used as adjectives, and be attached to another symbol, and then, retaining their original meaning, they express some quality or property in the principal symbol to which they are appendages: thus, where a woman is represented in Rev. chap. xii. as clothed with the sun, having the moon under her feet, and a crown of twelve stars upon her head; the symbolical Woman only is the noun substantive; the sun, the moon, and the stars, are used as adjectives, expressing qualities and properties belonging to her. Respecting these adjectives, as well as others in similar instances, nothing further is narrated in the course of the prophecy, they being appendages to the noun substantive, which alone is intended to be represented as actually existing in its place. It is, I think, for want of sufficiently understanding or advertng to this use of the symbols, that commentators, with the exception of Mr. Faber, seeing the Church already represented by the Woman herself, and fearing, I conceive, to represent the same object, namely, the Church,

in two places at once, have given various and unsatisfactory interpretations of the symbolical moon; which, as connected with the spiritual sun and stars, undoubtedly typifies the Church; and this interpretation is confirmed by the consideration, that in the Apocalypse, what a symbolical object stands upon, appears intended typically to describe what it actually is*.

Again it is to be observed, that we must distinguish in the Revelation of Saint John between that which makes a part of the machinery of the prophecy, and that which belongs to the prophecy itself: Commentators, from not advertg to this distinction, have interpreted the silence of half an hour which immediately precedes the sounding of the seven Trumpets, as if it were symbolical, whereas, it is only part of the machinery, or a pause in the representation: this error has led, among the older writers, to the universal mistake which has been made by them in the arrangement of the whole series of Seals and Trumpets.

* So in Rev. chap. xv. 2. The Israelitish Nation, or Protestant British Nation (spoken of before in chap. vii. v. 3—8. and in chap. xiv. v. 1, 2) is represented as *standing* during the 30 years of trouble and discord upon a Sea of Glass, where the Sea of Glass (or the *population* in a tranquil state, not liable to be agitated by the spirit of violence and discord) is the same as the protestant British Nation *which stands upon it*.

The Heavens have likewise been considered as symbolical, and interpreted as such, where they only mean the scene in which the representation appears.

There is also a distinction, which it may be useful to point out, between symbolical description and symbolical narrative ; for in the former, every thing should be deemed inconsistent and inadmissible but what the Apostle could actually have seen, while the latter is only to be considered as narrative in figurative language, and is introduced sometimes, in addition to symbolical description, to relate some particulars that could not be shewn in the representation.

Thus, when it is said that the Two Witnesses who prophecy for 1260 years who are then killed, and who then rise again, “ are the Two Candlesticks, and the Two Olive Trees,” the latter sentences of course do not belong to symbolical description, but to narration in figurative language, and imply (in simple language) that the Two Witnesses are the two great sources of spiritual light and grace.

Again, when it is said that the beast out of the Bottomless Pit is the *eighth head of the beast*, the passage is not descriptive, for the beast, as seen by the Apostle, had only seven heads. It must therefore be considered only as narrative in figurative language, implying that

the **Beast** that rises out of the **Bottomless Pit** would be the eighth Ruler of the Roman Empire.

Other instances of symbolical narrative, as distinguished from description, occur where the *Woman*, sitting on the seven-headed beast, is said to be *the Great City*, or the Papacy; and again where the *Holy City* is said to come down as a *bride* prepared for her husband.

As the meanings given to many of the symbols in the foregoing Dictionary differ from those given in the Work of Mr. Faber (who has, I believe, treated this part of the subject of prophecy more regularly than other writers), I shall consider a few of those differences which appear to be of most importance, as being connected with that general plan and arrangement of the Apocalypse, which in the former part of this chapter I have attempted to establish.

The most important symbol in this point of view, is that of **THE THIRD PART OF THE EARTH**, which is here considered as the symbol of the Eastern Roman Empire, but is supposed by Mr. Faber, and other commentators, to represent the whole Roman Empire, both Western and Eastern, and therefore to have the same

signification as is also given by them to the symbol of the whole EARTH ; but the inconsistency of thus making the third part equivalent to the whole is so evident, that it becomes necessary to explain how an interpretation of this kind could ever have been generally received. It undoubtedly owes its origin to an erroneous location of the Seals and Trumpets, by which the Seals were made to precede the Trumpets instead of running parallel with them; for the Seals being thus made alone to refer to the *first* periods of the Roman Empire, and the Trumpets alone to its *latter* periods, had the Trumpets, which speak of the Third Part of every thing—as the Third Part of the Sun, the Third Part of the Moon, the Third Part of the Stars, the Third Part of the Sea, the Third Part of the Rivers and Fountains of Water, &c. &c.—been correctly considered as referring solely to events which took place in the *Eastern* Roman Empire, the Western Roman Empire in its latter periods would, by this arrangement of the Seals and Trumpets, have been entirely excluded from prophetic history, and therefore to avoid this, a more extensive signification than consistency admitted, has been given to the symbol of the Third Part of the Earth, and to the other symbols in which a Third Part is alone spoken of.

It is however universally agreed, that the

if it were symbolical, whereas, it is only part of the machinery, or a pause in the representation: this error has led, among the older writers, to the universal mistake which has been made by them in the arrangement of the whole series of Seals and Trumpets.

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Other instances of symbolical narrative, as distinguished from description, occur where the *Woman*, sitting on the seven-headed beast, is said to be *the Great City*, or the Papacy; and again, where the *Holy City* is said to come down as a *bride* prepared for her husband.

Remarks upon the Interpretations of the Symbols given by former Commentators.

As the meanings given to many of the symbols in the foregoing Dictionary differ from those given in the Work of Mr. Faber (who has, I believe, treated this part of the subject of prophecy more regularly than other writers), I shall consider a few of those differences,

which appear to be of most importance, as being connected with that general plan and arrangement of the Apocalypse, which, in the former part of this chapter, I have attempted to establish.

The most important symbol, in this point of view, is that of **THE THIRD PART OF THE EARTH**, which is here considered as the symbol of the Eastern Roman empire, but is supposed by Mr. Faber, and other commentators, to represent the whole Roman empire, both Western and Eastern, and therefore to have the same signification as is also given by them to the symbol of the whole **EARTH**; but the inconsistency of thus making the third part equivalent to the whole is so evident, that it becomes necessary to explain how an interpretation of this kind could ever have been generally received. It undoubtedly owes its origin to an erroneous location of the Seals and Trumpets, by which the Seals were made to precede the Trumpets instead of running parallel with them; for the Seals being thus made alone to refer to the *first* periods of the Roman empire, and the Trumpets alone to its *latter* periods, had the Trumpets, which speak of the Third Part of every thing—as the Third Part of the Sun, the Third Part of the Moon, the Third Part of the Stars, the Third Part of the Sea,

the Third Part of the Rivers and Fountains of Water, &c. &c.—been correctly considered as referring solely to events which took place in the *Eastern* Roman empire, the Western Roman empire in its latter periods would, by this arrangement of the Seals and Trumpets, have been entirely excluded from prophetic history, and therefore to avoid this, a more extensive signification than consistency admitted, has been given to the symbol of the Third Part of the Earth, and to the other symbols in which a Third Part is alone spoken of.

It is, however, universally agreed, that the commission given on the sounding of the sixth Trumpet to the four angels, which were bound in the river Euphrates, “to *slay* the *Third Part* of men,” refers to the destruction of the *Eastern* Roman empire by the Turks: analogy therefore seems to require that the Trumpets, which universally speak of the Third Part of the several objects introduced, should all be considered as referring to the *Eastern* Roman empire alone.

That the interpretation of the phrase, “the Third Part,” is an acknowledged difficulty amongst commentators, will be seen by the following quotation from the work of Mr. Cuninghame, which contains a correct criticism upon the interpretation of this symbol adopted

by Mr. Faber: "There is a circumstance," he observes, "with respect to the Trumpets, which seems to have perplexed all our interpreters. It is, that on the sounding of each Trumpet, only a third part of the object against which it denounces vengeance, is destroyed. I have not," he adds, "in any author, whose writings I have met with, seen any sufficient reason for this singular fact. Bishop Newton supposes that there is a reference to the Roman empire, as being at that time a third part of the known world, and the Bishop is followed by Mr. Faber in this idea. But it may be remarked, that the symbolical universe, seen by the Apostle John, represented not the whole habitable world, but the Roman empire in particular, which is the special subject and theatre of the apocalyptic prophecies; and, in the interpretation of the Vials, Mr. Faber himself admits this to be the case. The earth (says Mr. Faber, in his remarks on the first Vial) is the Roman empire. If then the entire symbolical earth denote the Roman empire, to suppose that the frequent mention of a third part of this Roman earth has any relation to the proportion which the Roman empire itself bears to the whole habitable world, would be to introduce the greatest confusion of ideas into

“ the exposition of the prophecy* ”. The solution of the difficulty proposed by Mr. Cuninghame is, that the destruction of a *third part* should be considered as referring to the *partial and incomplete* destruction of the Roman empire, which took place at the division of the empire into ten kingdoms ; its total and complete destruction being reserved for the period of the pouring out of the seven Vials of Wrath. This interpretation avoids indeed the inconsistency of representing a third part as equal to the whole, but does not suit the words of the prophecy, where the *complete* destruction of a *certain portion* of the earth is spoken of, and not the *incomplete* destruction of the *whole* : As this interpretation is certainly unsatisfactory, I conclude that there is no possible way of removing the difficulty, except by doing away the cause which gave rise to it, and adopting a more correct arrangement of the Apocalypse†.

* Cuninghame’s Dissertation, p. 75.

† Mr. Faber has lately, in his fifth edition, altered his interpretation of this symbol, and makes it in one passage signify the Eastern Roman empire, in others the Western empire, while the other third part he supposes to be Africa. This may be an improvement upon the former interpretation of the symbol, but this also is obviously objectionable, as the precise meaning of the symbol, whether Asia, Europe, or Africa, must, in all cases where it occurs, be left uncertain.

Amongst the apocalyptic symbols, another of the greatest importance will be found to be the SCARLET-COLOURED BEAST of the BOTTOMLESS PIT, which is here considered as a symbol of the Infidel Power, but, is supposed by Mr. Faber, Mr. Cuninghame, and I believe all other commentators, to represent the Secular Roman empire, and to be the same as the Ten-horned Beast of the Sea. Several difficulties, however, will be found to occur in giving to it this meaning: for instance, it is said, in Rev. xvii. 11, that the Beast out of the Bottomless Pit should be the eighth and last Head, King, Ruler, or Form of Government, of the Roman empire, and that he would be one of the seven; which Mr. Faber observes necessarily implies, that the *same individual* would be successively the seventh and eighth Head or Ruler of the empire in two different capacities, and he supposes the prophecy to have been fulfilled in the person of Charlemagne, first as Patrician of Rome, and afterwards as Emperor of the Romans. The terms of the Prophecy, however, are, that the Beast of the Bottomless Pit will be this seventh and eighth head, which, according to Mr. Faber's and Mr. Cuninghame's idea, that the Beast out of the Bottomless Pit is the ten-horned Beast of the Sea, would imply, that the Ro-

man Empire would be the seventh and eighth head or *Ruler* of the Roman Empire. The passage thus rendered is so unintelligible, that Mr. Cuninghame points it out as the most difficult of any in the Apocalypse, and in so doing acts the part of a judicious and faithful expositor of prophecy, whose duty it is, not only to give in every case the best interpretation in his power, but also to point out where there appears any remaining difficulty requiring further explanation. After suggesting the correct interpretation of the passage, referring it to Napoleon instead of to Charlemagne, and to the future revival by him of the title of Emperor of the Romans, by which he would become the eighth head, he being at that time the seventh head as King of Italy, Mr. Cuninghame adds, “ In offering these observations, I
 “ wish to be understood as speaking with very
 “ great diffidence ; as the part of the Apoca-
 “ lypse, which has appeared to me most diffi-
 “ cult of explanation, is that which relates to
 “ the seventh and eighth heads of the Beast.
 “ If the difficulty arises from this part of the
 “ prophecy not having been yet accomplished,
 “ we have no reason to be surprised at it, and
 “ we must patiently wait till events shall ren-
 “ der it clear.” Though Mr. Cuninghame has doubtless obtained the ultimate meaning of

the passage (but not the *full* meaning, for I conceive that Buonaparte will not only revive the *title* of Emperor of the Romans, but will actually make Rome the place of his residence), he has not conjectured the real cause of the difficulty found by him and other commentators, in giving the exact verbal interpretation of it; for this difficulty does not arise from the prophecy's being yet unaccomplished, but from an erroneous interpretation having been given to the symbol of the Beast of the Bottomless Pit, by which means we find the passage is made to represent the *Roman Empire* as becoming a *King*. Whereas, nothing can be more intelligible than this prophecy, when the new meaning of the symbol is adopted, for it then declares, that the *Spiritual Beast of Infidelity* (the Infidel Power of the Apocalypse embodied in an individual), or the *Infidel King of Daniel*, having been the seventh head of the Roman Empire, as King of Italy, will also be the eighth head in another capacity, and probably, therefore, with the title of *Emperor of Rome**.

* This Prophecy, which leads us to infer that Buonaparte will become Emperor of Rome, is so confirmed by other circumstantial prophetic evidence, that I do not hesitate to avow my conviction of the certainty of the event, although he is at this time so situated, as in appearance to render such an event highly improbable—having, however, more than a year ago

Again, in Rev. xi. 7, we read, that “the Beast *that ascendeth* out of the Bottomless Pit shall kill them,” referring to the Wit-

foreseen and declared, from the Prophetic Writings, the reverses which France would undergo, and which she has since sustained, as well as the termination of her tyrannical career, and the future removal of the Empire of Buonaparte from France to Italy, I see nothing in his present circumstances but what has a direct tendency towards the accomplishment of the Prophecies thus understood. Three or four years will shew how far I am correct in my views, and I wish now to record my opinion, that it may become hereafter an evidence of the clearness and precision of the Prophetic Writings.

Mr. Cuninghame’s theory led him to expect that the military power of France would continue “with awfully increasing energy, till the battle of Armageddon,” and that the French would even recover the disasters of their retreat from Moscow (see Dissert. pages xxi. and 341—343). It was in maintaining the *certainty* of the termination of the strong and tyrannical rule of France, and the consequent *probability* of the then continued success of the Russians, that in the month of April, 1813, I first wrote on the subject of prophecy. (*This note dated 30th April, 1814. Printed 28th May, 1814.*)—1st Edit.

Since the foregoing note was written, Buonaparte has been raised from his state of degradation, to be once more an object of anxiety and terror. It is remarkable, that Mr. Faber, in his fifth edition (published at the same time with my first), speaks also in the strongest terms of his expectation of his future rise. After having stated that he considers the fifth Vial as accomplished, in the reverses sustained by France from the summer of 1803, to the period of his abdication, in the spring of the year 1814, he observes as follows; “Would we know the future fate either of this extraordinary

nesses, who are said, in the same chapter, to have prophesied for 1260 years, which seems to imply, that the Beast that kills the Witnesses

“ man, or at least of his dynasty, we shall find it declared
 “ with sufficient plainness under *the sixth Vial*, which yet re-
 “ mains to be poured out. In that prophecy we are taught,
 “ that, notwithstanding the temporary humiliation of *the*
 “ *imperial head* under *the fifth Vial*, he shall appear again in
 “ full power during the effusion of *the sixth*, which dries up
 “ the waters of the mystic Euphrates, for he then, apparently
 “ by means of the most subtle intrigue, contrives to recover
 “ all his former authority, and to organize a mighty confede-
 “ racy of *the Kings of the Latin earth*. With the troops of
 “ this confederacy he is gathered to Armageddon; and there,
 “ as we are expressly assured, he will be taken and slain, in
 “ strict alliance with *the false Roman prophet*. I pretend not
 “ to say, how soon such a *counter-revolution* will occur; nei-
 “ ther will I presume to determine, whether it will be brought
 “ about by Napoleon himself, or by his son, or by some other
 “ military adventurer who may succeed him as *Emperor of*
 “ *the West*; but *this* is certainly foretold, that *the same last*
 “ *head of the beast*, which experiences so signal a humiliation
 “ under *the fifth Vial*, shall be the sovereign lord of a great
 “ confederacy of vassal Latin kings under *the sixth*. Whence
 “ the inference is obvious, that, if *the Napoleonic Govern-*
 “ *ment* be *the representative of the last head*, as I believe it to
 “ be; it will assuredly rise again, more formidable than ever,
 “ from its present state of depression; though, when it *does*
 “ rise, its triumph will be only short-lived.

“ This not very consolitary anticipation, while the whole
 “ country is rejoicing over the supposed fall of the tyrant,
 “ may perhaps cause me to be greeted with the Homeric
 “ compellation of *μῆτις κακῆς*; such however are the deduc-

will so ascend at the end of the 1260 years, and the passage correctly interpreted, as relating to the Beast of Infidelity, gives a consistency to

“ tions, which necessarily flow from the view that I find
 “ myself compelled to take of the prophecies of Daniel and
 “ St. John.”

Again he says, “ The very recognition of the legitimacy
 “ of his title, will obviously be in itself a tower of strength
 “ to him; and I cannot but think it too plain, that, in this
 “ most impolitic concession, we may distinctly perceive,
 “ that God has turned the council of the allied negotiators
 “ into foolishness. Hovering like an eagle on the coast of
 “ Italy, the now *lawful* Emperor of the West, will serve as
 “ a rallying point to all the discontented. No more will an
 “ obscure adventurer be placed in competition with the
 “ high-born Capets; Italy and France must in future make
 “ their choice between an acknowledged regal Emperor,
 “ who may have been unfortunate, but whose exploits have
 “ been of the most dazzling nature; and a shadow of a king,
 “ who has owed his restoration, not to the choice of his sub-
 “ jects, but to the irresistible mandates of victorious fo-
 “ reign powers. In the mind of a French soldier, the re-
 “ turn of the Bourbons will ever be inseparably coupled
 “ with the disgrace and humiliation of his country; while
 “ his warlike abdicated Emperor, every fault and every
 “ miscarriage blotted out by the tear of pity, will be re-
 “ collected only as the firm-souled warrior; who to the last
 “ contended with the invaders of France, and who ceased
 “ not to struggle for her independence even against the
 “ most fearful odds, until an intimidated senate, with an
 “ enemy at their very gates, passed, by manifest constraint,
 “ the edict of his deposal.”—*Faber's Dissertation*, pages
 405—408, 5th edition.

that general plan and arrangement of the Apocalypse, in which the period of the 30 years of Infidelity is considered as succeeding to the

In the foregoing passages it will be seen, that Mr. Faber speaks of the *dynasty* of Buonaparte, as well as of the individual; this necessarily arises from his fixing the time of the battle of Armageddon (when we both agree, that the INFIDEL POWER will be at the head of all the Papal nations of the Continent), to the year 1866, instead of to the year 1822—3.

It will be observed also, that he appears (as Mr. Cuninghame has done), to identify *France* with the Infidel Power, while I distinguish between the future prosperity of Buonaparte, and the future state of that kingdom, considering that *Rome* is hereafter to be his seat of empire, and that the “tyrannical career” of France is terminated; as will appear on a reference to various passages, in my first edition, and to the corresponding passages in this.

And I have now to add, that I strongly suspect that the fifth Vial of Wrath, which is described as poured out upon France, is yet unaccomplished, though on account of the particular and unusual connexion there is between the subjects of the fourth and fifth Vials (*the one relating to Buonaparte as the head of the French Empire, and the other to the kingdom of France itself*), it may be difficult, till events shall make it clear, positively to decide whether the fourth, terminated in the year 1812, or in the year 1814; for, speaking in symbolical language, how shall we now say whether that *darkness* which overtook the French, in October, 1812, and continued till the month of April, 1814, was *the failure of the light, and scorching influence of “the Sun,”* which may be supposed to mark the *termination of the period* of the fourth Vial; or whether it was that grievous “*darkness*”

110 *Combined View of the Prophecies.*

1260 years of the Papacy during which the Witnesses prophesy clothed in sackcloth.

By the new interpretation of this symbol, which is described (Rev. xvi. 10) as overspreading the kingdom of France, during the period of the succeeding, or fifth Vial.

When a Commentator, however, has translated the symbolical and figurative language of a prophecy, into plain and simple language, he has done all that is peculiarly his province, and there is no doubt (if the interpretation be correct), that when the events predicted have actually occurred, they will be so striking, that no one can easily fail in *correctly* applying them.

The following brief view of the seven Vials, will point out the several subjects of them. Their effusion, it has been already stated, I conceive to be limited to a period of thirty years, commencing in the year 1792, and ending in the year 1822—3. The first Vial (as it is generally admitted) describes the grievous “Sore” of Atheism, which fell upon the Papal nations, in the year 1792, and with the greatest propriety, this Vial introduces the period of the *Thirty Years of Infidelity*.

The second Vial predicts the bloodshed, which should take place in some one principal unbelieving and unfruitful nation; this was accomplished in revolutionary France, during the reign of terror, from September, 1792, to July 1794, when the whole kingdom was converted, as it has been expressed, into one immense slaughter-house. France being the principal theatre of infidelity, this was a severe but just judgment upon her, and its magnitude was evidently such, as to make it a sufficient object of prophecy.—For the interpretation of these two Vials, I am indebted to Mr. Faber.

The third Vial, I conceive, predicts a severe judgment upon

another difficult passage is likewise explained, in which the Beast of the Bottomless Pit is represented as having had a prior existence, and the Apostate Visible Church, which had so far departed from the faith, as herself, to “shed the blood of saints,” and to become their bitterest persecutor.—This was fulfilled by the campaigns in Italy, in the year 1796—7, and by the overthrow of the Papal government of Rome, in February, 1798.—As the Papacy has so long been the great enemy of the true Church, the importance of the object of this vial, is sufficiently apparent.

The fourth Vial predicts the sufferings of the world, from the power and influence of some one eminent Individual.—This has been fulfilled in the long military despotism of Buonaparte, from the year 1800, to the year 1812, or possibly to the year 1814; who has, in the course of his career, caused an immense destruction of human life, and produced an extraordinary accumulation of misery. The importance of this Vial must be felt by every one.

The fifth Vial foretells a dreadful retribution on the kingdom of France, which, after having been a scourge to other nations, is herself to experience the greatest miseries.—That the horrors of the retreat from Moscow, the battle of Leipsig, and the campaign in France, of the year 1814, have not furnished an adequate accomplishment to this prophecy, I would not take upon myself decidedly to say, although I think not, and for this reason amongst others, because the sufferings of this period fell chiefly upon the French *Army*, whereas the prophecy predicts a most dreadful judgment upon the “*kingdom*” of France itself, “the seat of the “Beast,” out of the bottomless pit, *i. e.*, of the Infidel Power; and I am disposed, from a comparison of this with other prophecies, to believe, that the judgments of this Vial are now about to commence.

is spoken of as “ the Beast that was, and is
 “ not, and is about to ascend out of the bot-
 “ tomless deep, and to go into destruction,”

The sixth Vial foretells the fall of the Ottoman empire in the East, and the increase of the influence of Buonaparte (or of his principles) in the West, preparatory to his being head of the Roman empire.

The seventh Vial foretells a great revolution all over the Papal continent; the division of the papal Roman empire into three great kingdoms, and other events of the most momentous importance.—In the interpretation of the fourth Vial, as well as of the two first, I agree with Mr. Faber; I also agree with him in the main, in the interpretation of the symbolical language of the three last; though the correct application of these, *to events*, remains yet to be decided.

Observing the course of the Vials, hitherto accomplished, it is remarkable, that with the exception of the first, which is of a general and introductory nature, and does not describe a temporal and visible judgment, there has been a regular interval and pause between each. Now the year 1814 has afforded another interval or pause of this kind; and this leads to the supposition, that some great judgment is about to take place, and whether it is that of the 5th or 6th Vial, and consequently, whether it will affect France, or whether the Ottoman empire in the east, while Buonaparte increases in power and influence in the west, the lapse of a few months, will, I have no doubt, point out.

I have to add, that should it (as I apprehend it will) prove to be the fifth, we must still, from the consideration that but 7 of the 30 years remain, necessarily expect that the pouring out of the sixth Vial, and the fall of the Ottoman empire, will very quickly follow, *i. e.*, will take place in about three or four years.—*This Note dated 8th April, 1815, printed, 18th April, 1815.*

commission given on the sounding of the Sixth Trumpet to the four angels, which were bound in the river Euphrates, “to *slay* the *Third Part* of men,” refers to the destruction of the *Eastern Roman Empire* by the Turks: analogy therefore seems to require that the Trumpets which universally speak of the Third Part of the several objects introduced, should all be considered as referring to the *Eastern Roman Empire* alone.

That the interpretation of the phrase, “the Third Part,” is an acknowledged difficulty amongst commentators, will be seen by the following quotation from the work of Mr. Cuninghame, which contains a correct criticism upon the interpretation of this symbol adopted by Mr. Faber. “There
“ is a circumstance,” he observes “with respect
“ to the Trumpets, which seems to have perplexed all our interpreters. It is, that on the
“ sounding of each Trumpet, only a third part
“ of the object against which it denounces vengeance, is destroyed. I have not,” he adds “in
“ any author, whose writings I have met with,
“ seen any sufficient reason for this singular fact.
“ Bishop Newton supposes that there is a reference to the Roman Empire, as being at that
“ time a third part of the known world, and the
“ Bishop is followed by Mr. Faber in this idea.
“ But it may be remarked, that the symbolical
“ universe, seen by the Apostle John, repre-

“ sented not the whole habitable world, but the
“ Roman Empire in particular, which is the
“ special subject and theatre of the apocalyptic
“ prophecies ; and, in the interpretation of the
“ Vials, Mr. Faber himself admits this to be
“ the case. The earth (says Mr. Faber, in his
“ remarks on the First Vial) is the Roman Em-
“ pire. If then the entire symbolical earth
“ denote the Roman Empire, to suppose that
“ the frequent mention of a third part of this
“ Roman earth has any relation to the propor-
“ tion which the Roman Empire itself bears to
“ the whole habitable world, would be to in-
“ troduce the greatest confusion of ideas into
“ the exposition of the prophecy.” The so-
lution of the difficulty proposed by Mr. Cuning-
hame is, that the destruction of a *third part*
should be considered as referring to the *partial*
and incomplete destruction of the Roman Em-
pire, which took place at the division of the
Empire into ten kingdoms ; its total and com-
plete destruction being reserved for the period
of the pouring out of the seven Vials of Wrath ;
an ingenious interpretation, which avoids indeed
the inconsistency of representing a third part as
equal to the whole, but which does not keep suffi-
ciently close to the words of the prophecy, where
the *complete* destruction of a *certain portion* of
the earth is spoken of, and not the *incomplete*

destruction of the *whole* : as this interpretation is certainly unsatisfactory, I conclude that there is no possible way of removing the difficulty, except by doing away the cause which gave rise to it, and adopting a more correct arrangement of the Apocalypse.

Amongst the apocalyptic symbols, another of the greatest importance will be found to be the SCARLET-COLOURED BEAST of the BOTTOMLESS PIT, which is here considered as a symbol of the Infidel Power, but, is supposed by Mr. Faber, and I believe all other commentators, to represent the Secular Roman Empire, and to be the same as the Ten-horned Beast of the Sea. Several difficulties however will be found to occur in giving to it this meaning : for instance, it is said in Rev. xvii. 11, that the Beast out of the Bottomless Pit should be the eighth and last Head, King, Ruler, or Form of Government of the Roman Empire, and that he would be one of the seven ; which Mr. Faber observes necessarily implies, that the *same individual* would be successively the seventh and eighth head or Ruler of the Empire in two different capacities, and he supposes the prophecy to have been fulfilled in the person of Charlemagne, first as Patrician of Rome, and afterwards as Emperor of the Romans. The terms of the prophecy however are, that the Beast of the Bottomless Pit

will be this seventh and eighth head, which, according to Mr. Faber's and Mr. Cuninghame's idea, that the Beast out of the Bottomless Pit is the ten-horned Beast of the Sea, would imply, that the *Roman Empire* would be the seventh and eighth head or *Ruler* of the Roman Empire: and it is added, that under the guidance of this head it would go into perdition. The passage thus rendered is so unintelligible, that Mr. Cuninghame points it out as the most difficult of any in the Apocalypse, and in so doing acts the part of a judicious and faithful expositor of prophecy, whose duty it is not only to give in every case the best interpretation in his power, but also to point out where there appears any remaining difficulty requiring farther explanation. After suggesting the correct interpretation of the passage, referring it to Napoleon instead of to Charlemagne, and to the future revival by him of the title of Emperor of the Romans, by which he would become the eighth head, he being at that time the seventh head as King of Italy, Mr. Cuninghame adds "In
 " offering these observations I wish to be un-
 " derstood as speaking with very great diffi-
 " dence; as the part of the Apocalypse, which has
 " appeared to me most difficult of explanation,
 " is that which relates to the seventh and eighth
 " heads of the Beast. If the difficulty arises

“ from this part of the prophecy not having
 “ been yet accomplished, we have no reason to
 “ be surprised at it, and we must patiently wait
 “ till events shall render it clear.” Though
 Mr. Cuninghame has doubtless obtained the
 correct ultimate meaning of the passage, he has
 not conjectured the real cause of the difficulty
 found by him and other commentators, in giving
 the exact verbal interpretation of it, for this
 difficulty is not owing to the prophecy’s being
 yet unaccomplished, but arises from an erroneous
 interpretation being given to the symbol
 of the Beast of the Bottomless Pit, by which
 the *Roman Empire* is represented as becoming
 a *King*. Whereas, nothing can be more
 intelligible than this prophecy, interpreted
 according to the new meaning of the symbol,
 which then declares, that the *Spiritual Beast of*
Infidelity (the Infidel Power of the Apocalypse,
 embodied in an individual) or the Infidel King
 of Daniel having been the seventh head of the
 Roman Empire, as King of Italy, will also be
 the eighth head in another capacity, and probably,
 therefore, with the title of Emperor of
 Rome.*

* This Prophecy, which leads us to infer that Buonaparte
 will become Emperor of Rome, is so confirmed by other
 circumstantial prophetic evidence, that I do not hesitate to avow

Again, in Rev. xi. 7. we read, that “the “Beast *that ascendeth* out of the Bottomless Pit “shall kill them,” referring to the Witnesses, who are said, in the same chapter, to have prophesied for 1260 years, which seems to imply, that the Beast that kills the Witnesses will so ascend at the end of the 1260 years, and the passage correctly interpreted, as relating to the

my conviction of the certainty of the event, although he is at this time so situated, as in appearance to render such an event highly improbable—having, however, more than a year ago foreseen and declared, from the Prophetic Writings, the reverses which France would undergo, and has since sustained, as well as the termination of her tyrannical career, and the the future removal of the Empire of Buonaparte from France to Italy, I see nothing in his present circumstances but what has a direct tendency towards the accomplishment of the Prophecies thus understood. Three or four years will shew how far I am correct in my views, and I wish now to record my opinion, that it may become hereafter an evidence of the clearness and precision of the Prophetic Writings.

Mr. Cuninghame’s theory led him to expect that the military power of France would continue “with awfully increasing “energy till the battle of Armageddon,” and that the French would even recover the disasters of their retreat from Moscow (see *Disser.* pages xxi and 341—343). It was in maintaining the *certainty* of the termination of the strong and tyrannical Rule of France, and the consequent *probability* of the then continued success of the Russians, that in the month of April, 1813, I first wrote on the subject of prophecy. (*This note, dated 30th April, 1814. Printed 28th May, 1814.*)

Beast of Infidelity, gives a consistency to that general plan and arrangement of the Apocalypse, in which the period of the 30 years of Infidelity is considered as succeeding to the 1260 years of the Papacy during which the Witnesses prophecy clothed in sackcloth.

By the new interpretation of this symbol, another difficult passage is likewise explained, in which the Beast of the Bottomless Pit is represented as having had a prior existence, and is spoken of as “ the Beast that was, and is not, “ and is about to ascend out of the bottomless “ deep, and to go into destruction,”* which implies that “ it was,” as *Paganism*, had ceased to be during the period of *Popery*, but was, at the period of the angel’s explanation, “ about to “ ascend out of the bottomless deep,” or to revive as the Beast of *Infidelity*, and to go into *destruction*. And here we may observe, how strongly the passage in which this symbol is introduced, thus explained, confirms that general theory in which the history of the Church is considered as divided into the three successive periods of Paganism, Popery, and Infidelity, and in which the period of Infidelity is made to synchronize with that of the *destruction* of the Empire, it being observed, that as Paganism and Infidelity

* Rev. xvii. 8. (Archdeacon Woodhouse’s literal translation.)

are, as establishments, joined together, and represented by one symbol, namely, that of the united City called Sodom and Egypt, so, in their active capacity, they are represented by similar symbols, having only a shade of difference, for we here find, that the *Scarlet-coloured* Beast of Infidelity that arose in the year 1792, is represented as being the old *Red* Dragon of Paganism revived; and the resemblance between them, was, if I mistake not, twenty years ago pointed out by a writer, who first warned the Christian world of the true nature of the then new French principles.

The GREAT united CITY, called SODOM and EGYPT, which is here considered as the symbol of Paganism and Infidelity jointly (as establishments of wide extent and influence) is supposed by Mr. Faber to be the same as the Great City Babylon, but if so, it does not appear why the city should in one passage be called by a new name: on the other hand, if it represents Paganism and Infidelity, there appears a great propriety in the description, where the dead bodies of the Witnesses, who are slain by the Beast out of the bottomless pit, or by Infidelity, are said in Rev. xi. 8. to lie in the street of this city, rather than in the Great City Babylon, which represents the Papacy. By this interpretation we also obtain an explanation of the remainder of the passage, where, in allusion to the double import

Of the symbol, it is said, that our Lord was also crucified in *this City*: for he was crucified by *Pagans*: and thus, in the homogenous apocalyptic symbols of the Cities, we again discover the grand divisions of the history of the Church, into the times of Paganism, Popery, and Infidelity.

THE ISRAELITISH NATION, which is supposed to represent the British Nation, affords another instance of an important variation from the meanings usually given to the symbols of the Apocalypse; and it has already been shewn in the preceding pages (14 and 15) of this work, how strongly the passages in which this symbol is introduced, so interpreted, confirm the general plan and arrangement of the Apocalypse which has been adopted.

There are other symbols, in the interpretation of which I differ from Mr. Faber; and several interpretations which I believe are new; such as the symbol of the Holy of Holies; which, instead of being considered as representing the Church during the *future* period of the Millennium, is considered, in conformity to the symbol, as being all along co-existent with the other parts of the Temple, and as representing through all its periods the Church in Heaven: an interpretation which will be found to explain many parts of the machinery of the Apocalypse.

I also interpret differently to other commentators the symbols of the Ten Horns of the Fourth Beast, which are here supposed to represent a territorial division of the Roman Empire into so many parts. The Image of the Beast, the Fourth Part of the Earth, the Four Winds, &c. &c. have also new meanings given to them; but these, not being intimately connected with the general plan and arrangement of the Apocalypse, need not be here considered.

CHAPTER II.

Daniel's Vision of the Great Image—describing
1st. The Kingdom of Babylon. 2d. The
Kingdoms of Media and Persia. 3d. The
Kingdoms that were the seat of the Macedo-
nian Empire. 4th. The Western Roman Em-
pire, in the periods of its strength, weakness,
and destruction: and 5th. The Temporal
Kingdom of Christ in the periods of its com-
mencement, progress, and perfection.

THE first prophecy, in the order of time, which will come under our consideration, is that of the vision of the Great Image, contained in the second chapter of Daniel; the introduction to which is as follows;

Dan. chap. ii. v. 1. “ And in the second
 “ year of the reign of Nebuchadnezzar, Nebu-
 “ chadnezzar dreamed dreams, wherewith his

“ spirit was troubled, and his sleep brake from
“ him. 2. Then the king commanded to call the
“ magicians and the astrologers, and the sorce-
“ rers and the Chaldeans, for to shew the king
“ his dreams. So they came and stood before
“ the king. 3. And the king said unto them,
“ I have dreamed a dream, and my spirit was
“ troubled to know the dream. 4. Then spake
“ the Chaldeans to the king in Syriac, O
“ king, live for ever: tell thy servants the
“ dream, and we will shew the interpretation.
“ 5. The king answered and said to the Chal-
“ deans, The thing is gone from me: if ye
“ will not make known unto me the dream,
“ with the interpretation thereof, ye shall be
“ cut in pieces, and your houses shall be made a
“ dunghill. 6. But if ye shew the dream, and
“ the interpretation thereof, ye shall receive of
“ me gifts and rewards and great honour: there-
“ fore shew me the dream, and the interpreta-
“ tion thereof. 7. They answered again and
“ said, Let the king tell his servants the dream,
“ and we will shew the interpretation of it.
“ 8. The king answered and said, I know of
“ certainty that ye would gain the time, be-
“ cause ye see the thing is gone from me. 9. But
“ if ye will not make known unto me the
“ dream, *there is but* one decree for you: for ye

“ have prepared lying and corrupt words to
“ speak before me, till the time be changed :
“ therefore tell me the dream, and I shall know
“ that ye can shew me the interpretation there-
“ of. 10. The Chaldeans answered before the
“ king and said, There is not a man upon the
“ earth that can shew the king's matter: there-
“ fore *there is* no king, lord, nor ruler, *that*
“ asked such things at any magician, or astro-
“ loger, or Chaldean. 11. And *it is* a rare
“ thing that the king requireth, and there is
“ none other that can shew it before the king,
“ except the gods, whose dwelling is not with
“ the flesh. 12. For this cause the king was
“ angry, and very furious, and commanded to
“ destroy all the wise *men* of Babylon. 13. And
“ the decree went forth that the wise *men*
“ should be slain ; and they sought Daniel and
“ his fellows to be slain.”

“ 14 ¶ Then Daniel answered with counsel
“ and wisdom to Arioch the captain of the
“ king's guard, which was gone forth to slay
“ the wise *men* of Babylon. 15. He answered
“ and said to Arioch the king's captain, Why is
“ the decree *so* hasty from the king? Then
“ Arioch made the thing known to Daniel.
“ 16. Then Daniel went in, and desired of the
“ king that he would give him time, and that
“ he would shew the king the interpretation.

“ 17. Then Daniel went to his house, and
“ made the thing known to Hananiah, Mi-
“ shael, and Azariah, his companions: 18. That
“ they would desire mercies of the God of
“ heaven concerning this secret; that Daniel
“ and his fellows should not perish with the
“ rest of the wise *men* of Babylon. 19. Then
“ was the secret revealed unto Daniel in a night
“ vision, Then Daniel blessed the God of
“ heaven. 20. Daniel answered and said,
“ Blessed be the name of God for ever and
“ ever; for wisdom and might are his: 21. And
“ he changeth the times and seasons: he re-
“ moveth kings, and setteth up kings: he
“ giveth wisdom unto the wise, and knowledge
“ to them that know understanding: 22. He
“ revealeth the deep and secret things: he
“ knoweth what *is* in the darkness, and the
“ light dwelleth with him. 23. I thank thee
“ and praise thee, O thou God of my fathers,
“ who hast given me wisdom and might, and
“ hast made known unto me now what we
“ desired of thee: for thou hast *now* made
“ known unto us the king’s matter. 24. There-
“ fore Daniel went in unto Arioch, whom
“ the king had ordained to destroy the wise
“ *men* of Babylon: he went and said thus
“ unto him; Destroy not the wise *men* of
“ Babylon: bring me in before the king, and

“ I will shew unto the king the interpreta-
“ tion. 25. Then Arioch brought in Daniel
“ before the king in haste, and said thus unto
“ him, I have found a man of the captives of
“ Judah, that will make known unto the king
“ the interpretation. 26. The king answered
“ and said to Daniel, whose name *was* Belte-
“ shazzar, Art thou able to make known unto
“ me the dream which I have seen, and the in-
“ terpretation thereof? 27. Daniel answered in
“ the presence of the king, and said, The
“ secret which the king hath demanded cannot
“ the wise *men*, the astrologers, the magici-
“ ans, the soothsayers, shew unto the king?
“ 28. But there is a God in heaven that re-
“ vealeth secrets, and maketh known to the
“ king Nebuchadnezzar what shall be in the
“ latter days. Thy dream, and the visions of
“ thy head upon thy bed, are these: 29. As
“ for thee, O King, thy thoughts came *into thy*
“ *mind* upon thy bed, what should come to
“ pass hereafter: and he that revealeth secrets
“ maketh known to thee what shall come to
“ pass. 30. But as for me, this secret is not
“ revealed to me for *any* wisdom that I have
“ more than any living, but for *their* sakes
“ that shall make known the interpretation to
“ the king, and that thou mightest know the
“ thoughts of thy heart.”

It is worthy of remark, that the founders of the three first great monarchies were all informed by prophecy of those things which immediately related to themselves.

Nebuchadnezzar, himself, saw this vision in the second year of his reign, or in the year A.C. 603, and was told by Daniel that it was the God of heaven that had given him “a kingdom and “power and strength and glory.”

Cyrus, the founder of the Medo-Persian empire, was shewn by Daniel the prophecies of Isaiah, in which he was spoken of by name 150 years before he was born; he there found these words addressed to him, “I am the Lord, “and there is none else, there is no God beside “me; I girded thee, though thou hast not “known me,” and he was told, that it was the God of Israel that had “loosed the loins of kings, “to open before him the two-leaved gates of “brass¹.”

Alexander, the founder of the Grecian Monarchy, on his arrival at Jerusalem, in prosecuting the war against Darius, King of Persia, was shewn by Jaddua, the High Priest, the prophecy of Daniel, in which it was pointed out that he should overthrow the Persian monarchy. Being thus shewn that they were the subjects of

¹ Isa. xlv. 1—7.

prophecy, they were taught that “ The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”

The prophecies appear to have been made known to the founders of the three first great monarchies with this further object, that they might know that the God who strengthened and exalted them was the *God of Israel*, and that they might thence be disposed to shew favour to his church.

To Nebuchadnezzar the Revelation was made known for the sake of Daniel, and the Jews, his companions in captivity¹. To Cyrus, that he might restore the Jews to their own land, and command the rebuilding of the temple². To Alexander, that when he came against Jerusalem with the intention of severely punishing its inhabitants, his disposition might be so changed towards them, that he should not only pardon their offence, but receive them into favour, and grant them whatever privileges they desired.*

Whether the present Ruler of France,† who

¹ Dan. ii. 30. ² Isa. xlv. 5, 13. Ezra, i. 2.

* See Prideaux's *Connec.* anno A. C. 332.

† This commentary on the Vision of the Great Image was written at the end of the year 1813, and consequently while Buonaparte was yet Emperor of France.

is the principal individual spoken of in the prophecies relating to the fourth, or Roman empire, has seen any of those which relate to himself, cannot here be determined; but, as the Infidel Power, it is not to be supposed that he would be influenced by them. It is plainly shewn in the prophetic writings that, in these latter days, the interference in behalf of the Church has been of a different nature; for we there find, that the favoured Protestant Nation, which now stands in the place formerly occupied by the Jewish nation as the chosen people of God, is represented as having been taken at the commencement of the present period of trouble under the peculiar protection of the Almighty, and as being throughout this period victorious and successful over its enemies.

We now proceed to the consideration of the prophecy itself: the first part of king Nebuchadnezzar's dream is thus related to him by Daniel, v. 31. "Thou, O king, sawest, and behold a great
 " image. This great image, whose brightness
 " was excellent, stood before thee, and the form
 " thereof was terrible. 32. This image's head
 " was of fine gold, his breast and his arms of
 " silver, and his belly and his thighs of brass." And afterwards, in giving the interpretation of this part of the vision, he adds, v. 37. "Thou,
 " O king, art a king of kings: for the God of

“ heaven hath given thee a kingdom and power
“ and strength and glory. 38. And whereso-
“ ever the children of men dwell, the beasts of
“ the field and the fowls of the heaven hath
“ he given into thine hand, and hath made thee
“ ruler over them all. Thou art this head of
“ gold. 39. And after thee shall arise another
“ kingdom inferior to thee, and another third
“ kingdom of brass, which shall bear rule over
“ all the earth.”

As in this vision the same four ruling kingdoms of the world are represented, that were afterwards seen in the Vision of the Four Beasts, and as the Vision of the Ram and the He-goat relates also to the second and third of these four kingdoms, these several prophecies may be advantageously compared together for mutual illustration. The three first kingdoms are thus described in the Vision of the four Beasts, Dan. vii. 4. “ The first was like a lion, and had
“ eagle’s wings, and I beheld till the wings
“ thereof were plucked.—5. And behold, another
“ beast, a second, like to a bear, and it raised
“ up itself on one side, and it had three ribs in
“ the mouth of it between the teeth of it: and
“ they said thus unto it, Arise, devour much
“ flesh. 6. And lo another, like a leopard,
“ which had upon the back of it four wings of
“ a fowl; the beast had also four heads, and
“ dominion was given to it.”

And again in the Vision of the Ram and the He-goat, the Ram (which answers to the Bear in the Vision of the Four Beasts) is thus described ; Dan. viii. 3.—“ Behold, there stood before the river a ram which had two horns, and the two horns were high, and the higher came up last. 4. I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him.”—And afterwards in the same vision, the He-goat (which answers to the Leopard in the Vision of the Four Beasts) is seen coming with such swiftness from the west towards the east, that he appears not to touch the ground : he has a notable horn between his eyes, and smites the ram, and casts him down to the ground and stamps upon him, and it is added, that “ when he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of heaven.”

These are the several texts which describe the three first great empires, and we find that Daniel, in giving the interpretation of the Vision of the Great Image, informs King Nebuchadnezzar, that he himself, or the kingdom of Babylon, over which he ruled, is the head of gold.

As the kingdom of Babylon is in this vision represented by gold, the most precious of metals, so in the parallel vision of the Four Beasts, we find it represented by a lion, the most noble

of wild beasts, by the dignity of the emblem employed in both cases, is signified the extent of its dominion, its power, and its riches; thus, Babylon is called in Isaiah, "the golden city," and Nebuchadnezzar is said by Daniel to be "a king of kings."

The territories represented by the head of Gold, and by the Lion, are not to be considered as extending beyond the province of Babylon; though the dominion of the kingdom of Babylon (typified by the eagle's wings, that the lion for a while possessed) extended to other countries, as Syria, Palestine, &c.

If the period of its duration, as the ruling kingdom of the world, be considered as commencing with the destruction of Nineveh, by the Medes and Babylonians, which took place six years before Nebuchadnezzar came to the throne, and as terminating with the taking of Babylon by Cyrus; the whole period would be from the year A. C. 612, to A. C. 539,* being only 73 years.

The second symbol (the breast and arms of Silver) represents the united kingdom of the Medes and Persians, which next succeeded to the empire of the world. As silver is inferior to gold, so this kingdom is spoken of by Daniel,

* Prideaux's Connec. in loco.

as “inferior” to that of Babylon; that is, inferior in point of dignity and riches, though more martial. Thus, in the vision of the Four Beasts, we find it represented by the Bear, inferior in dignity to the Lion, but more savage and ferocious. The Bear is represented as having three ribs in his mouth, and as being commissioned to “arise and devour much flesh;” and these three ribs, we learn from the prophecy of the Ram and the He-goat, represent the conquests of the Medes and Persians (typified by the pushings of the Ram) to the West, to the north, and to the south; in which direction the conquests of Cyrus were made.* First, he defeated Cræsus, king of Lydia, and subdued the whole of Asia Minor, which lay in a *westerly* direction—by these victories paving the way also for the submission of Syria and Arabia—next he marched into “the upper,” or *northern* “countries of Asia,” and lastly marched southward, and besieged and took Babylon, which lay also in a *southerly* direction from Ecbatana the capital of Media, completing, by this last action, the series of his conquests to the West, to the North, and to the South.

The symbols of the breast of Silver in this vision, the Bear in that of the Four Beasts, and

* Prideaux’s Connec. anno 548.

the Ram seen in another vision, all refer, and are limited, to the same territories, or to those of the united kingdoms of Media and Persia. The symbols of the Bear and of the Ram are accordingly represented as composed of only two parts, for the Ram is said to have two horns, of which "the higher came up last;" and the Bear is said to raise himself up on one side, so as to make *one side* higher than the *other*. Media, the most ancient kingdom, is represented by the first horn of the Ram, and Persia by the horn which came up last, and which eventually became the highest when Cyrus, the Persian, became head of the united kingdoms: which elevation of the Persians above the Medes, is likewise represented when the Bear is seen to raise himself up on one side.

Though the symbol of the Bear refers to the kingdoms of Media and Persia alone, its conquests, as has been already mentioned, extended over many other countries, as Asia Minor, Syria, and Egypt, and all the East, as far as the river Indus. The same observation, of course, applies to the Ram seen in the other vision. If the period of the duration of this kingdom, as the ruling kingdom of the world, be considered as commencing with the taking of Babylon by Cyrus, in the year A. C. 539,* and as termi-

* Prideaux's *Connec.* in loc.

nating with the defeat of Darius, the last Persian monarch, in the year A. C. 331,* it will include a period of 208 years.

The next emblem in the vision of the Great Image, is that of the belly and thighs of Brass, representing the kingdom of Alexander, which succeeded to the empire of the world. This kingdom is also represented by the Leopard, having four heads, and by the He-goat, having eventually four horns.

As brass is inferior to silver, so the kingdom of Alexander is still inferior in dignity to the kingdom of the Medes and Persians which preceded it, but is yet more martial. Thus, in the vision of the four Beasts, the Leopard also may be considered as inferior to the Bear, though it is more fierce and swift in its movements; and the Goat, seen in the third vision, may also be considered as inferior to the Ram, though it is represented as being more warlike and active.

It is said of the Leopard, that “dominion was given to it,” which refers to that dominion which was obtained by the kingdom of Alexander the Great, through his victories over the Persians.

The conquests of Alexander are more parti-

* Prideaux's *Connec.* in loc.

cularly described in the vision of the Ram and the He-goat; their rapidity, which was their peculiar characteristic, being typified in the one vision by the Leopard's having on his back four wings of a swift fowl of the air, and in the other, by the swiftness with which the He-goat was seen to move from the West towards the East: which is described as being so great, that he appeared not to touch the ground.

The kingdom of Alexander was, as is well known, after his death, divided into four minor kingdoms, by four of his captains and successors. These were typified by the four horns of the He-goat, and were first the kingdom of Macedon and Greece; secondly, the kingdom of Thrace and Bythinia; thirdly, the kingdom of Syria and the East; and fourthly, the kingdom of Egypt. The four heads of the Leopard relate to the same kingdoms; but, being heads and not horns, there is a possibility that they have a particular reference to the four captains of Alexander, as the heads of their respective kingdoms; viz. Cassander, Lysimachus, Seleucus, and Ptolemy, by whom the division was made.

The several symbols, viz. the belly and the thighs of Brass seen in the first vision, the Leopard in the second, and the He-goat in the third, equally represent the whole of the territories of the kingdom of Alexander the Great,

as distinguished from the kingdom of Babylon, and from the united kingdoms of Media and Persia; and comprise the several countries above mentioned, as composing the four kingdoms represented by the four horns, viz. Macedon, &c. Thrace, &c. Syria, &c. and Egypt. The province of Babylon, and the kingdoms of Media and Persia, though conquered by Alexander the Great, are excluded from the four heads of the Leopard or the four horns of the Goat, because they respectively belonged to the symbols of the Lion and of the Bear; and the territories east of Persia, extending to the river Indus, are also excluded; for they form no part of the prophetic Earth, or of those territories which are the peculiar subject of prophecy.

If the period of the Macedonian Empire be dated from the defeat of Darius, king of Persia, by Alexander the Great, in the year A. C. 331,* and be considered as extending to the year A. C. 190*, when Antiochus the Great, king of Syria (the principal of the four kingdoms of the divided Macedonian Empire) was defeated by L. Scipio, and made tributary to the Romans, the whole time of this empire would include a period of about 141 years.

We now proceed to the consideration of that part of the prophecy which relates to the fourth

* Prideaux's *Connec. in loc.*

kingdom, the seat of the fourth empire, which has been of far greater importance than those which have preceded it; both on account of its extent and duration, and also on account of the great events which have taken place during its period; for the fourth ruling kingdom of the world (which I consider to be the same as what is usually called the *Western Roman Empire*) has, in its undivided and divided state, extended its dominion nearly over the whole prophetic Earth; and its influence has reached to every part of the world. It was during the period of its dominion, that the most important of all events, *the birth of Our Saviour*, took place; and that the Gentiles were called into the Church; blindness having for a season fallen upon the Jewish nation, which, in the time of the three first empires, was the only depository of divine truth.

The fourth kingdom, or the Western Roman Empire, is, we find, again inferior in dignity, but still more martial than those which precede it; for it is represented in the vision of the Great Image by Iron, inferior to Gold, Silver and Brass, though stronger: and in the vision of the four Beasts by a Monster, having great iron teeth, which far surpassed in strength and ferocity the three beasts which preceded it.

This kingdom was eventually divided into ten minor kingdoms, which are typified by the ten toes of the image, and the ten horns of the monster; its territory extends to the west, as far as the kingdom of Great Britain, which is included in it; its northern boundaries are probably the Danube and the Rhine; its southern boundary is the Mediterranean; and its eastern, the Grecian Empire.

In examining the prophecies relating to the Western Roman Empire, we shall, in conformity to the plan of this work, consider first, the Period of its Strength as one great kingdom; secondly, the Period of its Weakness, when divided into ten kingdoms; and lastly, the Period of its Destruction.

THE PERIOD of its STRENGTH, in its undivided state, is described Dan. chap. ii. v. 38, in these words, "His legs of Iron," the iron typifying the great strength of the empire. In the interpretation (v. 40) it is said "The fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these" (viz. the Gold, the Silver, and the Brass) "shall it break in pieces and bruise;" that is, it should excel in strength, and overcome the kingdoms of Babylon, the united kingdoms of Media and

Persia, and the kingdom of Macedon, &c. which had before been represented under those three symbols.

Again, in the parallel vision of the Four Beasts, Dan. chap. vii. v. 7. the Western Empire is thus described in the period of its strength: "Behold, a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it." This description is repeated in verse 19 of the same chapter; where it is spoken of "as the fourth Beast, which was diverse from all the others, exceeding dreadful; whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet:" We thus find, in the passage quoted from the vision of the Great Image, and in each of these latter verses quoted from the vision of the Four Beasts, beautiful and striking descriptions of the power of the fourth kingdom, or Western Roman Empire, and of its subduing the other three kingdoms during the period of its Strength.

In the PERIOD of its WEAKNESS, or in its divided state, it is represented in the vision of the Great Image, by "the feet and toes, part of potter's clay, and part of iron;" and in the

parallel vision of the Four Beasts, by the ten horns of the fourth ; which are said to be “ ten
 “ kings,” or kingdoms, “ that should arise ;” the
 number of toes agreeing with the number of
 horns ; and both equally representing ten minor
 kingdoms, which were formed by a division of
 the Western Roman Empire. The symbols of
 the feet and toes of the Great Image are after-
 wards thus explained by Daniel to king Nebu-
 chadnezzar, v. 41. “ And whereas thou sawest
 “ the feet and toes, part of potter’s clay, and part
 “ of iron, the kingdom shall be divided; but
 “ there shall be in it of the strength of the iron,
 “ forasmuch as thou sawest the iron mixed with
 “ miry clay. 42. And as the toes of the feet
 “ were part of iron and part of clay, so the
 “ kingdom shall be partly strong, and partly
 “ broken.”

The ten kingdoms of the divided Western
 Roman Empire are represented in these verses
 as being some of them strong, and others weak ;
 and as differing from each other as iron differs
 from clay ; and we find the contrast between
 these two classes of kingdoms yet more strik-
 ingly pointed out in verse 43 ; where it is said
 by Daniel to king Nebuchadnezzar, in explaining
 the vision, “ Whereas, thou sawest iron mixed
 “ with miry clay, they shall mingle themselves
 “ with the seed of men : but they shall not

“ cleave one to another, even as iron is not “ mixed with clay :” By which we understand, that though the strong and powerful kingdoms should be mingled with the base and inferior kingdoms (called, as a term denoting weakness and inferiority, “ the seed of men”) lying mixed together with them as the broken pieces of the Western Roman Empire; they should not “ cleave together,” or assimilate ; but should be perfectly distinct and separate characters : there should appear in the strong kingdoms all the iron, all the strength and tyranny of the old Roman Empire, but none of the weakness of the inferior kingdoms of clay.

In this part we shall first enquire which are the ten kingdoms represented by the ten toes of the Image ; and the ten horns of the Fourth Beast ; and then proceed to arrange them into the two classes of iron and clay.

In endeavouring to decide the important question, which are the ten kingdoms interested in the prophecy of Daniel, we should consider what are the chief subjects of prophecy ; and we must conclude, that these are, first, the testimony of Jesus Christ ;* secondly, the history of his Church ; and thirdly, the history of the

* Rev, xix, 10.

kingdoms of this world, as connected with his Church.

The prophecy of Daniel every one considers as reaching to the end ; we may therefore expect to find mentioned in it those modern nations of the divided Roman Empire, in whose revolutions and actions the Church of Christ has been the most interested; and amongst these we must necessarily class Rome, the seat of that great enemy of the church, who is the principal subject of Daniel's vision of the Four Beasts. Great Britain, the chief supporter of the protestant cause, and the principal seat of the true Church, we must suppose also to be noticed in prophetic history ; as well as Austria, the head of the Germanic empire; and France and Spain, who have been the cruel persecutors of the Saints. The prophecy of the Four Beasts also teaches us, that three of these ten kingdoms are taken possession of by the spiritual horn ; of which three, Rome is evidently one. We, therefore, in addition to those above-named, are directed to look for two, which united to Rome, became the property of the Pope ; and formed the territories of the Church.

But though we should probably be correct in thus fixing upon seven out of the ten kingdoms, some principle of interpretation is to be sought

for, by which we may precisely ascertain the complete number of the kingdoms typified by the ten horns.

And here we must be guided by what we find in other parts of the prophetic writings, and argue from analogy.

We have already seen, in the emblems representing the four kingdoms which obtained successively the empire of the world, the accuracy with which they are described as territorial divisions of the whole prophetic earth, and that their territories are obviously designed to be kept perfectly distinct and separate one from the other.

For instance, because the kingdom of Babylon formed the first Beast; and Asia Minor, with Upper Asia, formed together part of the third Beast; these three provinces are decidedly excluded from the second Beast, and are represented as three ribs in the mouth of the Bear, or flesh that he had seized to devour; the representation pointing out, that these three provinces would be overrun and subdued by the Medes and Persians.

Again, in the vision of the Ram and the He-goat, the second ruling kingdom of the world, as there described, evidently consisted of only two parts, *viz.* of Media and Persia, which were

typified by the two horns of the Ram, of which the higher came up last.

It appears also, in considering the symbol of the fourth Beast representing the kingdom of the Romans, that it does not include Babylon, Media, and Persia, or the four minor kingdoms of the Macedonian Empire; for these territories (the greater part of which afterwards formed the Eastern Roman Empire) are called "*the residue*," which the ten-horned Beast is represented as conquering, or stamping with his feet.

We shall see likewise when the destruction of the latter days is spoken of, that it is said Dan. ii. 35, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces *together*, and became like the chaff of the summer threshing floors;" from which description we must conclude, that the gold, the silver, the brass, the iron, and the clay, represent territorial divisions; for were they to be considered as representing the Babylonian, Medo-Persian, Macedonian, and Roman Empires, *each in its full extent*, the three first could not be spoken of as having in the latter days any existence.

Again we shall find in the vision of the Four Beasts, it is said, that the lives of the three first

Beasts were "prolonged for a season and a time" after they had their "*dominion*," or empire, taken away. By which is described the state of the countries represented by the three first Beasts, from the period when they ceased to be the seat of empire, to that in which they will become the seat of the church, and part of the universal kingdom of Christ: and we here observe, that the four ruling kingdoms of the world are described as territorial divisions of the prophetic Earth; for they are clearly spoken of as being only for a certain period the seat of empire, and as being distinct from each other, and co-existent.

As it thus appears that the four ruling kingdoms of the world exhibit a territorial division of the whole prophetic "Earth" (or of that part of the world which is the subject of prophecy) into four parts, so we may farther observe that the horns upon the bodies of the second and third Beasts represent *territorial subdivisions* of the second and third ruling kingdoms.

The first ruling kingdom of the world consisted only of the single province of Babylon, the first Beast therefore has no symbol of this kind attached to it.

The second ruling kingdom consisted of two territorial subdivisions, namely, of the provinces

of Media and Persia, the Ram therefore is represented as having two horns.

The whole of the third ruling kingdom of the world, or the kingdom of Alexander the Great, was subdivided a few years after his death, that is, in the year A.C. 301, into four parts, by four of his captains and successors; and the He-goat is consequently represented as having four horns; and it is to be observed, that the rise of these horns is universally dated from the year in which this division took place.

In endeavouring to interpret the part of prophecy now under consideration, we are directed therefore by the analogy of all preceding prophecies to look for a similar territorial sub-division of the Western Roman Empire into ten kingdoms, which we are to consider as having each a peculiar territory of its own, into which is not to be reckoned its conquests over the territories of others. Accordingly we find, that the Western Roman Empire, as bounded on the north by the Danube and the Rhine, is divisible exactly into ten parts, all of which, excepting two that perished early, have existed for nearly the whole period of the divided state of the Empire. Of these, the three first are Lombardy, which was the seat of a powerful kingdom; Ravenna, which was the seat of the Exarch, who ruled over a

great part of Italy ; and Rome, which was formerly the seat of Empire. The addition of Naples and Tuscany to these three, forms a complete territorial division of Italy into five parts : the five other kingdoms are France, Austria, Spain, Portugal, and Britain. The ten, forming together a complete territorial division of the Roman Empire, are therefore as follows :

- | | |
|-------------|-----------------------------|
| 1 RAVENNA, | } forming the Papal States. |
| 2 LOMBARDY, | |
| 3 ROME, | |
| 4 NAPLES. | |
| 5 TUSCANY. | |
| 6 FRANCE. | |
| 7 AUSTRIA. | |
| 8 SPAIN. | |
| 9 PORTUGAL. | |
| 10 BRITAIN. | |

As no other ten kingdoms can be named on the principle of a territorial division, if this, as we have every reason to suppose, is the correct principle on which the prophecy of Daniel should be interpreted, we may assume with confidence that these are the ten kingdoms referred to in his prophecy ; we shall find likewise that they answer to all the particulars mentioned of them in

the remainder of the vision of the Great Image ; and in the parallel prophecy of the four beasts. These particulars are, that the papal horn took possession of three of them ; that they are divisible into two classes, the strong and the weak, the Iron and the Clay ; and that all excepting two (which we are informed by prophecy perished early, by being united to Rome) should be in existence when the period of the destruction of the empire commenced ; for we are told, that the stone smote upon *the feet and toes* of the image.

Having named the ten kingdoms, I now proceed to divide them into the two classes of the kingdoms of iron, and the kingdoms of clay. The kingdoms of iron I consider to be three, viz. France, Rome, and Austria ; and the kingdoms of clay to be seven, namely, Ravenna, Lombardy, Naples, Tuscany, Spain, Portugal, and Britain.

With respect to the character of the three first, as tyrannical kingdoms, I shall have to shew hereafter, in considering other prophecies, that though always great, either in extent, or importance, they are in the prophetic writings said to remain comparatively in a state of rest, till after the commencement of the last period, or till after the year 1792. France, which is represented in one of these prophecies as the first

that wakes or starts into new life, it will be allowed has, since its rise as Imperial France, been a tyrannical empire, and of a different class from all others of the divided Western Roman Empire which have yet appeared. France, therefore, being the only iron kingdom whose character has yet been developed, we can speak of the fulfilment of this prophecy no farther than as it has been accomplished in her tyrannical reign, under her present ruler*; and here the accomplishment appears most striking; a very few years also will shew whether I am correct in expecting the complete fulfilment of it in the future tyrannical reigns of Rome and of Austria. The successive tyrannical reigns of these three great kingdoms belong however to the next period, namely, to that of the Destruction of the Roman Empire; but I mention in this place the tyranny then exercised by them, in order clearly to establish the character of France as one of the kingdoms represented by the iron toes of the Great Image.

The period of the DESTRUCTION of the Western Roman Empire, and the first period of the Temporal kingdom of Christ, is thus described to King Nebuchadnezzar, Dan. ii. 34. "Thou sawest till that a stone was cut out without

* The reader is requested to bear in mind, that this interpretation of the vision of the Great Image was written while Buonaparte was Emperor of France.

“ hands, which smote the image upon his feet
 “ that were of iron and clay, and brake them to
 “ pieces,” which is afterwards thus interpreted :
 v. 44. “ In the days of these kings shall the God of
 “ heaven set up a kingdom which shall never be
 “ destroyed : and the kingdom shall not be left
 “ to other people, but it shall break in pieces
 “ and consume all these kingdoms, and it shall
 “ stand for ever. 45. Forasmuch as thou sawest
 “ that the stone was cut out of the mountain
 “ without hands, and that it brake in pieces the
 “ iron, the brass, the clay, the silver, and the
 “ gold ; the great God hath made known to the
 “ king what shall come to pass hereafter.”

The stone here represents the Temporal kingdom of Christ, and by its smiting upon the feet and toes of the image is described the destruction of the kingdoms of the Western Roman Empire which takes place upon its first establishment. It is shewn in the representation, and it is also expressly declared, that the smiting of the stone will take place “ in the days of *these kings*,” namely, of the ten kingdoms of Iron and Clay. This prophecy therefore requires, that the ten kingdoms of Daniel should be considered as in existence when the reign of the stone commences, those two of course being excepted which we have before observed are said to fall early, being united to Rome, and with it be-

coming the property of the little spiritual horn ; and we find that eight out of the ten kingdoms named upon the principle of a territorial division of the Western Roman Empire, were actually in existence as separate kingdoms, and in their *ordinary* state, in the year 1792 ; in which year there is every reason to believe, that the smiting of the stone commenced ; for the nations of the continent have since that period been breaking to pieces, and have been visited by such awful judgments as were never before witnessed : France, Rome, Naples, Tuscany, Austria, Portugal, and Spain, the seven Roman Catholic kingdoms, having all of them fallen one after the other, and in the order in which they are here mentioned ; and though France and Austria have revived, as Imperial France, and Imperial Austria ; and Rome, there is reason to think, will revive again as Imperial Rome ; it will only be to complete the work of destruction which is still going on.

The Protestant country of Great Britain has alone escaped these judgments ; and the cause of her being thus mercifully exempted from them, will be learnt from the vision of the four Beasts, where we are told that they are inflicted on account of the superstition and idolatry of the Papacy ; for the fourth Beast, or Western Roman

Empire, is there said to be destroyed “ because
 “ of the voice of the words against the Most
 “ High, which the little (Papal) Horn spake.”
 This destruction of the nations during the reign
 of the stone (commencing in the year 1792) is
 also unquestionably referred to in the beautiful
 and sublime prophecy respecting the kingdom of
 the Messiah, contained in the second Psalm,
 where Christ is thus addressed: “ Yet have I
 “ set my king upon my holy hill of Zion.
 “ Ask of me, and I shall give thee the heathen
 “ for thine inheritance, and the uttermost parts
 “ of the earth for thy possession. Thou shalt
 “ break them with a rod of iron ; thou shalt dash
 “ them in pieces like a potter’s vessel ;” for there
 is no other period than that of the reign of the
 stone to which this prophecy can apply; the Pa-
 pacy, the enemy of the Church of Christ, being
 till then triumphant ; and the kingdom of Christ,
 when fully established upon earth, being de-
 scribed by Isaiah, and all the prophets, as a king-
 dom of perfect peace and righteousness. The
 important event of the ruling of the nations with
 a rod of iron will also be found to be spoken of
 in Revelations ii. 27. xii. 5. and xix. 15.

It is said that the stone, which smites upon the
 feet and toes of the Image, is cut out without
 hands ; because the Temporal Kingdom of Christ

is in this period invisible, being visible only in its effects ; and again, because it is of divine origin, and established without any human aid. So, in Isaiah, our Saviour is represented as declaring “ I have trodden the Wine Press *alone*, and “ *of the people, there was none with me*, therefore “ mine own arm brought salvation unto me : ” the treading of the wine press here spoken of, referring to the great and final destruction of the enemies of Christ, which takes place when the thirty years of the reign of the stone terminates.

The prophecy of the vision of the Great Image thus proceeds ; v. 35. “ Then was the “ iron, the clay, the brass, the silver, and the “ gold, broken to pieces together, and became “ like the chaff of the summer threshing floors, “ and the wind carried them away, and no place “ was found for them : and the stone that “ smote the image became a great mountain, “ and filled the whole earth.”

The total destruction of the kingdoms of this world, which takes place upon the establishment of the kingdom of Christ, is described under the strongest figures. In the vision of the four Beasts, it is said to be by fire, which so destroys, as to leave no vestige of that which is consumed ; for the body of the Beast is said to

be “given to the burning flame.” And in the passage now before us the kingdoms of the world are represented as completely annihilated, so that “no place was found for them.” The Earth will be utterly beaten to powder at the presence of God. When he enters into judgment with the nations of the earth, they will be found lighter than vanity: the wicked are like the chaff which the wind scattereth away from the face of the earth: the apostate nations will be made as the dry chaff of the summer threshing floor; they will be as nothing, and the wind of divine wrath will carry them away, and their place will no more be found.

From this and similar awful descriptions of the events of the last days, there is every reason to believe that, by judgments still more dreadful than those which have for the space of twenty-two years been inflicted upon the continent, the Papal nations will be completely destroyed: and that these judgments, extending also to the Eastern Roman empire, will equal in severity those inflicted upon the Canaanitish nations by the children of Israel, previously to their establishment in the Holy Land, when they were commanded to leave no soul alive.*

The whole of the Roman Empire being thus

* Deut. xx. 16, 17.

destroyed, and every thing that opposes itself being removed, the Temporal Kingdom of Christ will be established, and will stand for ever.

The period, during which the Stone becomes great, is the period of the Progress of the Temporal Kingdom of Christ, and consists of the forty-five years discoverable in the last chapter of Daniel. These forty-five years are to be reckoned from the complete destruction of the Infidel and Papal Powers, which takes place at the end of the preceding period of thirty years. During this period of forty-five years the kingdom of Christ will extend in every direction, and finally embrace the whole world.

THE PERIOD, during which the Mountain fills the whole earth, is the period of the MILLENNIUM, when the personal reign of Christ will begin, and when, according to the sublime description in the Revelation of Saint John, the throne of God will be with men, and all things will be created new. Then will be fulfilled what is spoken of by the prophet Isaiah. "Of
" the increase of his government and peace there
" shall be no end, upon the throne of David and
" upon his kingdom, to order it and to establish
" it with judgment and with justice, from hence-
" forth, even for ever."

From a quotation in the work of Mr. Faber, I am gratified to find, that I have such high authority as that of Sir Isaac Newton, for having, in the foregoing interpretation of the vision of the Great Image, and in the observations which have been made upon the vision of the four Beasts, considered each of the symbols of the four metals, and each of the parallel symbols of the four Beasts, as representing a territory peculiar to itself.

Mr. Faber gives the following passage from the work of Sir Isaac : “ The nations of Chal-
“ dea and Assyria are still the first Beast ;
“ those of Media and Persia are still the second
“ Beast ; those of Macedon, Greece, Thrace,
“ Asia Minor, Syria, and Egypt, are still the
“ third ; and those of Europe on this side
“ Greece, are still the fourth.” But to this principle, by which a precise line of distinction is supposed by him to be drawn between the territories which were severally the seats of the four great Empires, Mr. Faber objects ; observing ; that “ the countries of Asia Minor, Syria,
“ and Egypt, cannot be considered as forming

“ an exclusive part of the body of the third
“ Beast, because they were originally provinces
“ belonging to the second Beast,” that is to the
Bear.* But Sir Isaac and Bishop Newton evidently understand (as they necessarily must in considering the four Beasts as representing a territorial division of the prophetic Earth into four parts) that these provinces did not belong to the symbol of the Bear. Mr. Faber therefore (as it appears to me) here only rejects the theory of Sir Isaac, but does not advance any thing in support of his own system.

The arguments that may be adduced in favour of Sir Isaac Newton's hypothesis, have been already briefly stated.† But as Mr. Faber, in controverting this hypothesis, has particularly spoken of the second Beast, as representing not only the kingdoms of Media and Persia, but the Medo-Persian Empire, extending to its utmost limits, including in it the countries of Asia Minor, Syria, Egypt, &c. I shall reconsider the symbols relating to this empire somewhat more at length.

Now it is allowed by Mr. Faber, as well as

* See Faber's Dissertation, vol. i. p. 205—208, third edition: or p. 232—235, fourth edition.

† See preceding pages 129—132.

by all other commentators, that the two horns of the Ram, of which the last became the highest, represent severally the kingdoms of Media and Persia; and as the Ram has no more than two horns, the natural deduction is, that the representation is *limited* to the kingdoms of Media and Persia; for we can hardly, consistently with the propriety of symbolical representation suppose, that the subordinate parts of an empire, or the provinces conquered by the Medes and Persians, as Asia Minor, Syria, and Egypt, would be represented by the actual body of the Ram, while the principal provinces, as Media and Persia, containing the seat of government, are represented only by its two horns. To decide this we have however an opportunity of a reference to a parallel vision, where the symbol which answers to that of the Ram is not an horned beast, but a Bear; here the two provinces of Media and Persia are represented by the two sides of the Bear. And as we must in this instance consider the two halves of the symbol as occupied by these two provinces, every other object is necessarily excluded from the representation.

But not only do we thus prove, that the provinces conquered by the Medes and Persians cannot possibly, as Mr. Faber supposes, be

included in the symbols of the Bear and of the Ram; but, if I may be allowed to use a forensic term, we prove also an alibi with respect to these provinces, and shew them in the mouth of the Bear; for the three ribs there seen “in the mouth of it, between the *teeth* of it,” are such appropriate symbols of the conquered provinces, subjected to the domination and tyrannical power of the Medes and Persians; and this interpretation of the symbols is so strongly supported by the description given of the fourth Beast, which is represented as having great iron *teeth*, with which it *devours** and breaks in pieces, that is, *conquers* and destroys, and which is likewise spoken of as *devouring*†, that is, *conquering* “the whole earth;” and again there is so clear an allusion to these three ribs in the commission that is given to the Bear to “arise and *devour* much flesh;” that I confess the interpretation given by Sir Isaac and Bishop Newton of these three symbols, as representing provinces “which were *conquered* by it, but “were not properly parts and members of its “body,” appears to me to be incontrovertible.

I might here observe, that much of the beauty of the representation, which consists in a great

* Dan. vii. 7, 19. † Dan. vii. 23.

degree in its minute accuracy, would be lost in those prophecies which relate to the four great empires, if we were not to consider each of the four symbols as referring to a territory peculiar to itself. And in the instance before us, were I to adopt the principle advanced by Mr. Faber, “ that the four Beasts themselves are the four “ great empires considered as respectively extending to their several *utmost* limits,” including therefore all their conquests, I should be totally at a loss how to interpret the symbols of the three ribs, which he appears also himself to leave unexplained.

Sir Isaac Newton, Bishop Chandler, and Bishop Newton, consistently with their hypothesis, consider them as representing the *conquests* of the Medes and Persians over Lydia, Babylon, and Egypt. In their interpretation of these symbols, I find therefore that I have partially, but not exactly, followed them; thinking it necessary, on the principle of analogy, that these symbols should be interpreted so as to answer to the pushings “ westward, northward, and southward” of the Ram, and should be limited to the first conquests by Cyrus, through which the Medo-Persian empire was established, or “ became great.” I consequently exclude Egypt, which was not conquered till a later period, or till the reign of

Cambyses, and include Armenia, or the *North-ern* parts of Asia, instead of it ; which answer to the pushing northward of the Ram, and which are particularly mentioned by Prideaux, as being conquered by Cyrus after Lydia, and before the conquest of Babylon.

In the latter part of the interpretation of this prophecy, I am, I fear, without the support of the high authorities I have quoted ; for I do not find that they, or any of my predecessors, have extended the principle of a *territorial* division to the interpretation of the symbols of the ten toes of the image, and the ten horns of the fourth Beast ; which, it is agreed, represent ten minor kingdoms, formed on the division of the Western Roman Empire.

It becomes therefore necessary, in conformity to the plan upon which I have proposed to proceed, and from the consideration that there can be but one true interpretation of every prophecy, that I should now state upon what grounds I consider the various expositions which have been given by former writers of this important part of prophecy to be unsatisfactory and inadmissible.

Bishop Newton introduces the following lists of the ten kingdoms into his work, as being those of the most approved commentators, in

whose general principles of interpretation he agrees ; although, in order to include Ravenna, Lombardy, and Rome, he names the kingdoms himself as existing at a later period than has been chosen by others.

The list of Bishop Chandler and Bishop Lloyd (which has been adopted also by Mr. Faber and Mr. Cuninghame) contains the following kingdoms :—

- 1 Burgundians, in Burgundy.
- 2 Franks, in France.
- 3 Heruli and Turingi, in Italy.
- 4 Huns, in Hungary.
- 5 Lombards upon the Danube, and afterwards in Italy.
- 6 Ostrogoths, in Mæsia.
- 7 Saxons and Angles, in Britain.
- 8 Sueves and Alans, in Gascoigne and Spain.
- 9 Vandals, in Africa.
- 10 Visigoths, in Pannonia.

Mr. Mede reckons up the ten kingdoms thus, as they are supposed to have appeared in the year 456, the year after Rome was sacked by Genseric, King of the Vandals. Here it will be seen, that *three* kingdoms named in the preceding list are omitted, and others are substituted in their place.

- 1 Burgundians, in France.
- 2 Franks.
- 6 Ostrogoths, whom the Longobards succeeded in Pannonia, and afterwards in Italy.
- 7 Saxons, in Britain.
- 8 Sueves and Alans in Gallicia and Portugal.
- 9 Vandals, in Africa.
- 10 Visigoths, in south of France and part of Spain.
- [3] Alemanes, in Germany.
- [4] Britons.
- [5] Greeks.

The list of Sir Isaac Newton is as follows :—

- 1 The kingdom of the Burgundians.
- 2 The kingdom of the Franks.
- 4 The kingdom of the Huns.
- 5 The kingdom of the Lombards.
- 7 The kingdom of the Britons.
- 8 The kingdom of the Suevians, in Spain.
- 9 The kingdom of the Vandals and Alans, in Spain and Africa.
- 10 The kingdom of the Visigoths.
- [3] The kingdom of the Alans, in Gallia.
- [6] The kingdom of Ravenna.

The following is the list of Bishop Newton ; the kingdoms are here named from a later period of the Western Roman Empire, than has been fixed upon by other commentators, which occasions the great variation perceptible between his list and the foregoing.

- 1 Burgundians, in Burgundy.
- 2 Franks, in France.
- 4 Huns, in Hungary.
- 5 Lombards in Lombardy.
- 7 Saxons, in Britain.
- [3] Alemanes, in Germany.
- [6] Britons.
- [8] Goths, in Spain.
- [9] Greeks, in Ravenna.
- [10] The Senate of Rome, “ who revolted from
 “ the Greek Emperors, and claimed and
 “ exerted the privilege of choosing a
 “ new Western Emperor.”

The first observation to be made on these lists is, that even the first three, which are equally formed with reference to an early period of the divided Roman Empire, are yet found to vary from each other.

This Bishop Newton accounts for as arising from
 “ the great disorder and confusion of the times ;
 “ one kingdom falling, and another rising,

“ and scarce any subsisting for a long while together;” from which representation of the unsettled state of the Western Roman Empire, at the time the ten kingdoms are supposed to have been formed, it appears evident, that if we consider them, according to the usual interpretation, as falling upon any successful invasion by a foreign power, it cannot be decided with any certainty which are the ten kingdoms referred to by the prophet.

We seem therefore, in the very outset of our examination, to have arrived at the conclusion, that in order to point out with certainty the ten kingdoms of Daniel, they should be named according to a territorial division of the Western Roman Empire, on which principle they must necessarily be considered as continuing to exist, through all their changes, as long as their territories are kept distinct from each other, and remain the seats of separate governments.

The ten kingdoms will also, upon this plan, be named with reference to a later period ; and the completely divided state of the Western Roman Empire will not be supposed to have *commenced* till the beginning of the seventh century ; when the Roman emperors, who had recovered Italy on the expulsion of the Ostrogoths from it, had again lost the supreme authority in that country from the invasion of the Lombards ;

and it was, as is well known, divided into several Dukedoms : the Greek Emperor possessing the Exarchate of Ravenna.

But we will now examine whether any of these lists are satisfactory, by enquiring first, whether the kingdoms named in them can be considered as of sufficient importance to fill so prominent a place in prophetic history, as that occupied by the ten horns of the fourth Beast of Daniel ; and secondly, how far their histories actually correspond with all the particulars which are mentioned of these ten horns, either by Daniel, or Saint John.

If we examine the first list (or that most generally adopted) with regard to the importance of the kingdoms therein named, we shall find it to be very unsatisfactory in this respect, for the kingdom of the Heruli was overthrown after having been established in Italy only seventeen years.

The kingdom of the Visigoths in Spain, is considered also to have ended in the year 714, when Spain was conquered by the Saracens—and in short, with the exception of France, (which fell in the year 1792) the period of Daniel's prophecy, as far as relates to the ten kingdoms, has, according to the usual interpretations of it, been long passed by.

Thus, Mr. Faber observes, in reference to his

list of the ten kingdoms, that the “ Franks or
“ French are the only people of Europe who
“ can deduce a perpetual succession from the
“ conquerors of the Western Empire,”* and
remarks, again that “ the original kingdom of
“ the Angles cannot be considered as being at
“ present in existence, the line of succession
“ having been broken both by the Danish and
“ Norman conquests:” and in another place he
observes, that “ as for specifying what powers
“ are now the ten horns, he cannot but consider
“ it as absurd to attempt it.”

The Burgundians, the Huns, the Saxons, the Vandals, the Sueves, and the Visigoths, existed also at a comparatively unimportant period of the Roman Empire; and their histories are connected in a very inferior degree with the history of the Church.

On the other hand we shall find that Rome, which is a kingdom of the first importance, as being the seat of that great enemy of the Church, who is the principal object of Daniel's vision of the four Beasts, is itself overlooked in the interpretations usually given of that prophecy, for it is not considered by Mr. Faber and others as one of the ten kingdoms represented by the ten horns.

* Faber Dissert. vol. i. 3d ed. page 150, 4th edit. page 176.

If we should ask where is Britain mentioned in prophecy, that has so long been the principal seat of the true Church, and the great upholder of the Protestant cause; and which is the nation to whom, above all others, peculiar mercy has been shewn; we are told that it has no place in the prophecy of Daniel; that the kingdom of the Saxons in Britain was one of the ten kingdoms, but that it perished at the time of the Norman conquest, and that Britain never therefore had a place in prophetic history, as one of these kingdoms, but when it was a barbarous nation, and of no political importance.

As the vision of the Great Image, and of the Four Beasts of Daniel, reach however to the time of the end, we must naturally suppose that they refer to the present long established kingdoms of the Western Roman Empire; and that the transcendentally important events of the present day, in which they are concerned, are above all others likely to be the subjects of these prophecies. It can hardly therefore be thought that any one of these lists, containing the names chiefly of barbarous nations, which are at this time nearly forgotten, is a true list of the ten kingdoms of Daniel. This will more clearly appear if we now proceed, in the second place, to consider how far the histories of these nations correspond with those particulars which

are related of the ten horns in the prophecies of Daniel and Saint John.

In the vision of the Four Beasts it is said, that three of the ten horns should be "*plucked up by the roots before*" the little papal horn: should "*fall before it :*" and should "*be subdued by it :*" implying, when correctly interpreted, that three of the ten kingdoms should be taken possession of by the Papacy. Accordingly, Mr. Mede, Bishop Newton, and Sir Isaac, equally understand the acquisition of temporal sovereignty by the Papacy to be the particular subject of this prophecy, and refer it to the Pope's obtaining possession of Ravenna, Lombardy, and Rome, which have for more than a thousand years formed the papal territories; they are however much puzzled to make this interpretation accord with their lists of the ten kingdoms. Mr. Mede tries to effect it by calling Ravenna "the kingdom of the Greeks;" by considering Lombardy as a continuation of "the kingdom of the Ostrogoths;" and by calling Rome "the kingdom of the Franks, continued in the Empire of Germany:" Rome being nominally at least subject to Charlemagne and his successors. To this interpretation, however, Bishop Newton and Mr. Faber justly object, that though Ravenna and Rome were seized by the

Papacy, the *Greek* and *German Empires* cannot be said to have been *plucked up by the roots* before the little horn.

Sir Isaac Newton agrees that the three kingdoms are Ravenna, Lombardy, and Rome, observing that “ it was certainly by the victory of
 “ the See of Rome over the Greek Emperor,
 “ the King of Lombardy, and the Senate of
 “ Rome, that she acquired Peter’s patrimony,
 “ and rose up to her greatness :”* of which interpretation Bishop Newton approves, admitting that “ the three kingdoms which he (Sir Isaac
 “ Newton) proposeth were plucked up by the
 “ roots, were totally subdued by the Popes,
 “ and possessed as parts of Peter’s patrimony :
 “ but then,” he observes, “ it may be objected,
 “ that only two of the three are mentioned in
 “ his (Sir Isaac Newton’s) first catalogue of the
 “ ten kingdoms, the Senate and Dukedom of
 “ Rome being not included in the number :”
 though “ there were not only *three horns* to be
 “ plucked up before the little horn, but *three*
 “ *of the first horns.*”

Bishop Newton therefore himself proposes a list of the ten kingdoms, taken “ as they stood
 “ in the eighth century, and therein,” he observes, “ are comprehended the three states or

* Vide Bishop Newton’s Dissertations, vol. i. chap. xiv.

“ kingdoms which constituted the Pope’s dominions, and which” he conceives “ to be the same as Sir Isaac Newton did, viz. the Exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome.”

Mr. Faber, considering it as impracticable to include Ravenna, Lombardy, and Rome, in the list of the ten kingdoms, names the three horns very differently from his predecessors, for he considers them to be “ the kingdoms of the Heruli, the Ostrogoths, and the Lombards, successively eradicated before the little papal horn, which at length became a *temporal* no less than a *spiritual* power, at the expence of these three depressed primary states.”

Thus we see that Mr. Faber agrees with Bishop Newton, Sir Isaac, and Mr. Mede, that the acquisition of a *temporal* sovereignty by the Papacy—that most important event in its history—is the object of the prophecy; though there is this difference in his interpretation, that he refers the fall of the two first horns to circumstances which had no direct connection with this assumption of temporal power: the Heruli, for instance, the first named of the three, having been expelled from Italy between two and three hundred years before the Pope became a temporal sovereign.

We must however consider prophecy as too

concise and striking in its descriptions to be ever justly referred to events so remotely connected with its object ; and besides this, the expressions that three of the horns should be *plucked up by the roots before the Papacy*, that three should *fall before it*, and be *subdued by it*, point out, it appears to me, as strongly as any expressions can do, the active agency of the little horn in these transactions ; for when we read of one person falling *before* another, we naturally understand it to mean that he falls *by* him ; and if there were any doubt whether the word is used in this sense in the present instance, the phrase that the little horn “ shall subdue three “ kings,” would put it out of all question.

Mr. Faber makes the following observations upon the Vision, which are accommodated to his interpretation of it.

“ With respect to the vision, the appearance,” he observes, “ which presented itself to Daniel, “ seems to have been this. While the prophet “ was contemplating *the ten horns of the beast*, “ he beheld *an eleventh little horn*, gradually, “ and as it were by stealth, springing up amongst “ them. As *this little horn* was slowly arising, “ *three of the first ten horns*, which were ‘ be- “ fore it,’ or in its immediate vicinity, so as by “ their position to obstruct its growth, were “ successively eradicated, and fell prostrate at

“ its feet. Every obstacle being thus removed,
“ *the little horn* attained its full growth; and
“ occupied the place which had been before oc-
“ cupied by *the three eradicated horns*.

“ Such apparently was the action of the
“ symbols; upon which the interpreting angel
“ observes, that *an eleventh kingdom* should
“ arise behind *the first ten kingdoms*, and should
“ depress *three of them*.”*

Now admitting that the representation might be thus modified, so as to exclude that *more* active agency of the little papal horn, which I conceive the words of the text to imply; yet we must infer, even from Mr. Faber's description as here given, that the three horns were eradicated in consequence of the *progressive growth of the Papacy*; for we must suppose that some cause of the fall of the three horns was apparent to the Prophet; and the representation, even thus modified, is therefore of course inapplicable to the expulsion of the Heruli from Italy, which took place A. D. 493, forty years before the earliest received date of the commencement of the 1260 years; and at a period when the Papacy had no influence in temporal affairs, and could not indeed be considered as having any existence at all as an apostate spiritual power.

* Faber's Dis. 3d edit. vol. i. p. 190, 191. 4th edit. 217, 218.

Neither can I see that Mr. Faber's introduction of the new reading, that the little papal horn shall "*depress*" three kings, instead of shall "*subdue*" three kings, contributes much towards his object of excluding its active agency in these transactions.

And here I cannot omit pointing out the singular circumstance, that although Mr. Faber judiciously considers the Papacy as the principal object of the prophecy of the four beasts, and should, consistently with this view of his subject, endeavour to trace throughout his examination the closest connection with the Papacy; he finds himself obliged, in order to preserve the consistency of his interpretation of the ten kingdoms, to exclude in the present instance that active agency of the little papal horn, which the words of the text seem so strongly to imply.

I must add, that Mr. Faber criticises, as it appears to me, with undue severity, that part of Bishop Newton's work, in which this prophecy is, I think, correctly interpreted to have been fulfilled by the Pope's obtaining the temporal sovereignty of Ravenna, Lombardy, and Rome. "We ought," he observes in reference to this interpretation of Bishop Newton, "first to learn
" what these ten original horns were, and next
" enquire whether three of them were ever

“ plucked up to make room for an eleventh
“ little horn, perfectly distinct from them all;
“ not surely first to fix upon three states, which
“ we conceive may answer to the character of
“ the three horns, and then contrive such a list
“ of ten kingdoms as may include these three
“ states. Yet such is the plan which Bishop
“ Newton adopts. Perfectly aware that it would
“ be a vain labour to seek either for the Exar-
“ chate of Ravenna, or for the state of Rome
“ among the ten primary kingdoms, he most
“ unwarrantably sets aside the real list of those
“ kingdoms, and substitutes a list of his own,
“ into which he introduces the petty state of
“ Rome, and the Greek province of Ravenna,
“ evidently for no other purpose than to give a
“ colour of probability to his predetermined in-
“ terpretation. Hence his catalogue does in-
“ deed contain the three states, which he sup-
“ poses to be the three horns plucked up before
“ the little horn; but it is certainly not the more
“ on that account a faithful catalogue of the ten
“ original kingdoms.”

Now it appears to me, that the only difference between Bishop Newton and Mr. Faber is, that Bishop Newton felt a stronger confidence that the three horns, which were plucked up before the Papacy, were Ravenna, Lombardy, and Rome, than he did in the correctness of any of

the proposed lists of the ten kingdoms; he, therefore, made his list of the ten horns bend to his interpretation of the three horns: Mr. Faber, on the other hand, it appears, felt the most confidence in the interpretation of the ten original horns, as being those that have been named in his list; he therefore *forcibly accommodates* the interpretation of the three horns, so as to agree with his list of the ten kingdoms; and considering that the parts of the prophecy relating to the three horns are more particular and pointed than those relating to the ten horns when spoken of altogether (on which account we see, that though Mr. Mede, Sir Isaac, and Bishop Newton differ in their lists of the ten kingdoms, they agree as to the three that were plucked up) the course pursued by Bishop Newton appears to me more justifiable; and more likely to be attended with a successful result than that pursued by Mr. Faber. I wish however in no instance to digress from the subject immediately before me, much less to pass any censures upon an author whose labours I so much respect as I do those of Mr. Faber; and my only object in bringing forwards high contending authorities, is to point out what may be considered as debateable ground, within the range of which any commentator is at liberty to attempt the establishment of a new hypothesis.

In thus producing the opinions of former commentators, I obtain also an opportunity of acknowledging my obligations to them; to Mr. Mede, Sir Isaac and Bishop Newton, in the present instance, for the satisfactory manner in which they have pointed out the three horns that were subdued by the papal horn; and to Mr. Faber, for his authority for pronouncing the list of Bishop Newton, which alone contains these three kingdoms, to be upon the whole unsatisfactory, as being formed on no definite principle.

I am authorised therefore to draw the conclusion, that no satisfactory interpretation can be given of the prophecy of Daniel, except the division of the Western Roman Empire into ten kingdoms be made on the principle of a territorial division; by which method alone a definite list of ten kingdoms can be obtained, which shall include Ravenna, Lombardy, and Rome.

So far as Bishop Newton's list contains these three kingdoms, I consider it therefore to be correct; but being formed upon the principle of a division of governments, and not a territorial division, it will be found in every other respect liable to the same objections as the lists of other commentators.

We will now proceed to examine a second particular relating to these kingdoms, which

is mentioned in the vision of the Great Image of Daniel; where the stone cut out without hands is said to smite upon the toes of the Image, and to break them to pieces; by which is implied, that the destruction of these ten kingdoms will be effected by the power of Christ in the latter days, preparatory to the full establishment of his kingdom; consequently the majority of them at least (or as we are elsewhere informed all except two) must be in existence when the last period commences; but all the kingdoms founded by the Barbarians, as has been already observed, with the exception of France, are supposed by the commentators whose opinions have been quoted, to have perished at a period long before that in which the stone actually began to smite upon the kingdoms of the Western Roman Empire, preparatory to the full establishment of the temporal kingdom of Christ upon earth. In this instance, therefore, all the lists of the ten kingdoms, which have hitherto been proposed, appear to be irreconcilable with the terms of the prophecy.

Again, a third peculiarity in these kingdoms is referred to, where it is said that some were of iron, and some of potter's clay; it is necessary therefore for the satisfactory explanation of this prophecy, that the ten kingdoms should be arranged in two classes, and that some of them

should be shewn to be of iron, or to resemble in strength and tyranny the old Roman Empire, from which they sprang; and others to be of clay, either not possessing such strength, or not exerting it tyrannically: this division of the kingdoms into two classes remains therefore to be shewn in those hitherto named, before they can be received as the ten kingdoms spoken of by Daniel.

We now proceed to the consideration of the fourth particular, mentioned in the prophecies relative to the ten horns; this is found in Rev. xvii. 16. where we read, that the ten horns should hate the Papal Harlot, “ and make her “ desolate, and naked, and burn her flesh with “ fire:” in order, therefore, satisfactorily to establish the lists of the ten kingdoms given by former commentators, it would be necessary to shew how the Heruli, the Huns, the Vandals, the Sueves, the Visigoths, &c. (or at least the majority of them taken as the whole) were ever employed in seizing the riches, and destroying the power of the Papacy: but this would be utterly impossible, for the majority, and nearly all of them had ceased to exist long before the Papacy had even *acquired* its power and its riches. The direct interpretation of this part of the prophecy is, therefore, necessarily evaded, and commentators suppose, that other kingdoms

are here spoken of, which succeeded to ten *original* kingdoms.

I have now examined the different lists of the ten kingdoms which have hitherto been proposed, in every particular, by which their correctness could either be established or disproved; and have observed that they are formed on principles so little precise, as to vary essentially from each other; we have found also, that of the four particular predictions relating to the ten kingdoms, but one has been satisfactorily explained, and that only according to the list of Bishop Newton, which is itself rejected by succeeding commentators, as not being formed upon any precise principles of interpretation, but solely with the object of including Ravenna, Lombardy, and Rome. From which review it clearly appears, that there is yet room for the establishment of any new interpretation which may better answer in various particulars to the terms of the prophecy.

There remains to be discussed a part of this prophecy of less importance, but of which the interpretations hitherto given do not appear to me to be satisfactory. I refer to the passage where it is said that the Iron Toes should mingle themselves with the Toes of Clay, but that they should “not cleave one to another, even as Iron “is not mixed with Clay;” this is interpreted

by Bishop Newton, Faber, and other commentators to mean, that matrimonial alliances should be formed between the potentates of different kingdoms, but that these alliances should not be durable, so as to end in the establishment of one universal empire ; at least of several expositions this is the one preferred. And here it is to be observed, that commentators, in giving this interpretation, consider the symbols of Iron and Clay to be used in this instance without any reference to their accustomed signification of strength and weakness, but only as being two bodies that will not adhere together ; for a *disproportion of strength* would be so far from being a reason why different kingdoms should not be durably united so as to form one great empire, that the strength and tyranny of the one, and the comparative weakness of the other, would afford ground for concluding, that if once united, they would inseparably *cleave* together, and that the weak kingdoms would never regain their independence.

It is to be remarked also, that this interpretation is vague and unsatisfactory, inasmuch as commentators do not pretend to distinguish which these kingdoms were that thus mingled themselves together.

I have, therefore, attempted to give a totally different turn to this passage, considering that

the terms Iron and Clay, wherever they are used throughout the prophecy, must be understood as symbols of comparative strength and weakness; and I suppose the passage to be designed to describe the great contrast of character which should exist between these two sets of kingdoms, and that it points out such a difference betwixt them, as to render it impossible for them to be confounded together, or to be *assimilated to one another*. This interpretation is interesting, as we refer for the explanation of it, as far as the strong kingdoms are concerned, to the tyrannical reign of France since the year 1792, or rather since the year 1804, and to the approaching* tyrannical reigns of Rome and of Austria.

* These remarks upon the interpretations of other commentators having been written some time subsequently to the former part of this chapter, the date of this observation is 1st August, 1814. *Printed, 9th August, 1814.*

CHAPTER III.

Daniel's Vision of the Four Beasts, representing the four ruling kingdoms of the world.—The Little Papal Horn described—First, in the period of the 1260 years of its prosperity; Secondly, in the period during which the judgment sits upon it, to take away its dominion.

THE next vision in the Book of Daniel, is that of the Four Beasts, which we have frequently had occasion to refer to in the foregoing chapter, but of which some important parts still remain unexplained. This was seen by Daniel in the first year of Belshazzar, king of Babylon, A. C. 555, forty-eight years after he had interpreted to King Nebuchadnezzar the vision of the Great Image.

We may consider that the four ruling kingdoms of the world are again here mentioned, principally in order to introduce the history of

the Papal Power, the main subject of this prophecy ; which appears amongst the ten horns of the fourth beast, as an additional little horn, diverse from the other ten.

In entering upou the examination of this prophetic vision, it is worthy of remark, in what a different light the kingdoms of the world appeared to Nebuchadnezzar, a worldly monarch, and to Daniel, a saint and a prophet. To Nebuchadnezzar they appeared under the form of every thing that is most valued and esteemed by man ; as the Gold, the Silver, and the Brass, and the strong and useful iron : the Image exhibited a brightness that was excellent, and the grandeur of its appearance was both to be feared and admired. To Daniel, on the contrary, they were shewn under the characters of four ferocious wild beasts, delighting only in cruelty and blood ; he saw in them much that was to be feared, but nothing that was to be admired. This circumstance Bishop Newton also alludes to in his work on the Prophecies ; and as the vision relates principally to the persecution of the Church by the Roman empire under the influence of the Papacy, we may suppose that it is partly in reference to their characters as its persecutors, that the kingdoms of the world appeared to him as four ferocious wild beasts.

The vision is related in the 7th chapter of Da-

niel, v. 1—3. “In the first year of Belshazzar
“King of Babylon, Daniel had a dream, and
“visions of his head upon his bed; then he
“wrote the dream, and told the sum of the
“matters. Daniel spake, and said, I saw in
“my vision by night, and behold the four winds
“of the heaven strove upon the Great Sea. And
“four great beasts came up from the sea, di-
“verse one from another.”

The symbol of the Great Sea here introduced, resembles, in the voice of its many waters, the voice of a great multitude of the people*. The sea also is to be considered as exhibiting these waters in a barren and unproductive state, and as representing those nations in which Paganism, Infidelity, or even a corrupted Christianity, prevailed.

This interpretation of the symbol is confirmed by a passage in Ezekiel, chap. xlvii. 1—12, where the conversion of all nations by the instrumentality of the Jews is described. A river of pure water is there said to go forth from the Temple at Jerusalem, which, being brought into the Sea, heals its waters. By which is signified, that the pure doctrines of the Gospel, proceeding from the Church at Jerusalem,

* Rev. xvii. 15, and xix, 6. Psal. lxy. 7. Isai. xvii. 12.

should convert to the true faith those unbelieving nations which are represented by the *Sea*.

Again, in Rev. chap. xxi. v. 1. the future glorious state of the Church is shewn to Saint John, under the figure of a new heaven, and a new earth, in which "there was no more *Sea*;" by which is implied, that there will then be no nation in a barren and unbelieving state.

These two examples will be sufficient to establish the meaning of the symbol; and I would only now further point out, as an instance of the uniformity of the prophetic writings, that Saint John also describes in Rev. chap. xiii. the fourth Beast, or the Ten-horned monster, as rising out of the *Sea*: for having to introduce into his prophecy the same beast as was seen by Daniel, to describe it with more precision, he thus speaks of it from its first commencement, though the period of its existence, to which he particularly refers, was confined, as he informs us, to forty-two prophetic months, or 1260 natural years. The *Sea* exhibited to each prophet was "the Great *Sea*," and represented the nations of the world at large professing Paganism.

The other emblem here introduced, is that of the Four Winds, which is not so often met with in the prophetic writings as the symbol of the

Sea; but from the nature of the symbol, which almost necessarily brings to our minds the idea of violence, and from a consideration of those few remarkable passages in which it occurs, we find clearly, that applied to temporal things, it represents the Spirit of violence, contention, and discord.

In this sense it is used in Rev. chap. vii. where the last period of the thirty years Destruction of the Roman Empire, commencing in the year 1792, is spoken of as the time during which the earth should be destroyed or "hurt" by "the Four Winds," or by the spirit of violence and discord let loose amongst men.

The meaning given to the symbol in this passage, is confirmed by Esdras, chap. xv. xvi. where the state of the world, during the same period in which the winds are described by Saint John as being let loose upon the earth, is thus spoken of: "There shall be sedition among
" men, and invading one another; they shall
" not regard their kings nor princes, and the
" course of their actions shall stand in their
" power."

Suitably to this view of the symbol we find, that the four Winds are here described as blowing in *different directions*, or "*striving* upon
" the Great Sea;" aptly representing this spirit exciting and impelling men in different direc-

tions, driving them against one another, and thus producing wars, fightings, and contentions.

The meaning of the separate symbols being thus fixed, it follows, that the description given of the Four Great Beasts rising out of the Sea, thus agitated and put into commotion by the Four Winds, represents the four ruling kingdoms of the world, arising amidst the strife and contentions of the Gentiles, who knew not God: and this is a correct representation of the way in which all, especially the last arose, namely, amidst wars and fightings, produced by the ambitious desires of men estranged from the gospel of peace.

The description of the first Beast, or kingdom of Babylon, is as follows; Dan. vii. 4. "The first was like a lion, and had eagle's wings: and I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

The symbol which is here introduced of eagle's wings, we find from many passages of scripture, denotes wide extended Empire; amongst others is that in Ezekiel, chap. xvii. 3, where the King of Babylon is described as a "great eagle, with great wings, long-winged, full of feathers, which had divers colours;" the wide extended and splendid wings in this

description, representing the extent and splendour of the Babylonian Empire. The King of Egypt is also spoken of in the same chapter, as “another great eagle, with great wings and “many feathers:” and as the dominion of the King of Egypt was inferior to that of the King of Babylon, so the wings of the second eagle are represented as inferior to those of the first.

Again, in Isaiah, the maritime nation is addressed as “the land *shaddowing with wings;*” or as the land, which through its maritime superiority, caused its *power* and influence to be felt to the *remotest parts of the earth*. Other passages might be adduced, but these two, and especially the first, may be considered as sufficient to establish the meaning of the symbol.

I would observe, that Daniel gives a summary account of the rise of the four Beasts out of the Sea, that we might be put in possession of all necessary information respecting them; though in so doing he is obliged to refer to a period that was some time past; for the kingdom of Babylon was already then in existence, or the Lion *had* risen out of the Sea. After this general description, there is a reference to the period in which he wrote; and he speaks of the Lion as *having* Eagle's wings, because the kingdom of Babylon was already in possession of the Empire of the world. Daniel therefore did not

see the wings given to the Lion, though he witnessed afterwards, in the course of the vision, when the Empire of the world was given to the three kingdoms which followed; for he heard when the commission was given to the Bear to "*arise and devour much flesh;*" and he saw also when "*dominion was given*" to the Leopard; and when the Ten-horned Monster "*stamped the residue with his feet:*" and these expressions by which we are informed of the Four Beasts successively *acquiring the empire of the world*, are worthy of notice, because they afford a strong proof of a distinction being made in the prophetic writings, between a Beast, or kingdom, and the Empire it obtained; which distinction I have already endeavoured to establish.

When Daniel wrote, the time was fast approaching that Babylon should cease to be the ruling kingdom of the world; for its capital of that name was taken by Cyrus, only sixteen years afterwards; this was an event most interesting to the Jewish Church; for by it were accomplished many predictions of their prophets; and it was, after a period of seventy years captivity, the prelude to their restoration, and re-establishment in their own land. It was to be expected therefore, that the vision would include this event; and it is symbolically related

by Daniel, when he says, that he beheld till the Eagle's wings, which the Lion possessed, "were plucked," or till the dominion typified by them was taken away from the Babylonians, being "given to the Medes and Persians." He saw also, that the Lion "was lifted up from the earth, and was made stand upon the feet as a man;" that is, its character was changed, and it was deprived of its power to commit violence as a wild beast, "and a *man's heart*" was said to be "given to it;" thus the Babylonians were humbled by adversity, and made "to know themselves to be *but men*."

The vision thus continues, ver. 5. "And behold, another beast, a second, like to a Bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh."—This symbol has already been so fully explained, in considering the preceding vision, that no farther observations appear to be now required, especially as the Medo-Persian Empire will be again spoken of, in explaining the vision of the Ram and the He-goat.

Verse 6. "After this I beheld, and lo, another, like a Leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." This part also has been already explained; and

we have only farther to remark upon the symbol of the wings, that these are not the wings of an Eagle, like those seen upon the Lion, or kingdom of Babylon, but the wings of a Fowl of the air, and meant therefore only as emblems of swiftness, referring to the *exceeding rapidity* with which the conquests of Alexander the Great were made; on which account also there are four of them. The kingdom of Alexander did not retain its power for a sufficient length of time, nor was it ever in a sufficiently settled state to entitle it to be emblematically represented as having *Eagle's* wings; which imply settled dominion affording protection.

The next emblem, representing the Western Roman Empire, is ushered in with a greater degree of solemnity than those that preceded it; for this Empire is of more importance in itself, and includes in its description that of the Papal Power; the chief object of this prophecy.

It is described as it existed prior to the rise of the Papacy in chap. vii. 7. " I saw in the night
" visions, and behold, a fourth Beast, dreadful
" and terrible, and strong exceedingly; and it
" had great iron teeth: it devoured and brake
" in pieces, and stamped the residue with the
" feet of it: and it was diverse from all the
" beasts that were before it, and it had ten

“ horns,” which passage is afterwards thus explained by the angel, who interprets the vision, verse 23. “ The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the ten horns out of this kingdom, are ten kings that shall arise.”

The ten horns must be considered as mentioned in anticipation, in verse 7; that the Beast might, from the first, appear perfect and complete; or rather, because the horns being territorial subdivisions must always be considered as constituting part of its body. So the Image had ten toes when it was *first seen*; and this Beast appeared likewise to Saint John, as well as to Daniel, to have ten horns when it *first rose* out of the Sea.

We find in these verses the great ferocity of the fourth Beast is described; and the iron composing its teeth, used as a symbol of strength, answers to the iron composing the legs of the Great Image.

It is said to be “ *diverse* from all the beasts that were before it *exceeding strong*,” and this diversity in its outward appearance is more fully explained in the Revelation of Saint John, chap. xiii. v. 1—2, where the same beast is

again mentioned, and described as a Monster, having the terrible mouth of the Lion, the savage claws of the Bear, and the fierce activity of the Leopard; appearing thus to combine in itself the most ferocious characteristics of "all the beasts that were before it."

Here the Western Roman Empire is described, as far excelling in strength the three ruling kingdoms of the world, which had been represented by the Lion, the Bear, and the Leopard.

The ten minor kingdoms, represented by the ten horns, have already been named as being the kingdoms of Ravenna, Lombardy, Rome, Naples, Tuscany, France, Austria, Spain, Portugal, and Britain.

The period of the reign of the Papacy, the peculiar subject of this prophecy, is next spoken of, v. 8. "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of man, and a mouth speaking great things." And again, v. 19. "Then I would know the truth of the fourth Beast. 20. And of the ten horns that were in its head, and of the other which came up; before whom three fell, even of that horn that had eyes, and a

“ mouth that spake very great things, whose
“ look was more stout than his fellows. 22. And
“ I beheld, and the same horn made war with
“ the Saints, and prevailed against them. 23.
“ Until the Ancient of days came, and judg-
“ ment was given to the Saints of the Most
“ High, and the time came that the Saints pos-
“ sessed the kingdom;” which description is
afterwards thus explained, verse 24. “ The ten
“ horns out of this kingdom, are ten kings that
“ shall arise; and another shall arise after them,
“ and he shall be diverse from the first; and he
“ shall subdue three kings. 25. And he shall
“ speak great words against the Most High,
“ and he shall wear out the Saints of the Most
“ High, and think to change times and laws;
“ and they shall be given into his hands until
“ a time, and times, and the dividing of time.”

The prophet “ considered the horns,” or ten kingdoms of the divided Western Roman Empire; springing up amongst these, he perceives a little horn of a different description from the others, having “ eyes like the eyes of
“ man.” This symbol represents the Papacy as a spiritual power, the *eyes* intimating a prophetic character; Prophets on account of their speaking of invisible things, and seeing into futurity, being called *Seers*: and that such is the character of the Papacy in prophetic history,

appears also from the book of Revelations, where the Papal Power is called the false *Prophet*. He is here said to have a mouth speaking very great things; and again, he is said to speak words against the Most High, setting his own decisions against those of the word of God, and making arrogant pretensions to those attributes of power and infallibility which belong to God alone.

He is said in verse 8 to rise up “amongst” the others; in verse 20, to be the horn that “came up;” and in the explanation of the vision in verse 24, he is said to rise “after” the others. Here we must observe, that the prophet did not see any of the *ten horns spring up*; they appeared already upon the head of the beast when he was first seen; so they are spoken of afterwards as “the ten that were in his head,” and the little horn only is spoken of as “the other which came up.”

The description here given of the Papal horn, as thus rising up amongst the ten kingdoms, appears equivalent to the description given of its rise in the Apocalypse, where it is said to rise up “out of the Earth* ;” namely, out of that part of it which formed the territory of the Western Roman Empire.

* Rev. chap. xiii. 11.

It is called a little horn, because it rose from small beginnings : the corruption of the Church of Rome, as well as its attainment of spiritual power, being secret and imperceptible, though it gradually increased till at length it became universal ; and the Pope appeared as the Great Apostate of the Western Empire.

After his rise it is said, that three of the ten horns should be plucked up by the roots before him ; again, that three should fall before him ; and again, that three should be subdued by him. These expressions, which so strongly affirm that three of the ten kingdoms of the divided Western Roman Empire should be taken possession of by the Pope, either by his own agency, or through that of his allies, I refer, with Mr. Mede, Sir Isaac, and Bishop Newton, to his taking possession of the Exarchate of Ravenna, Lombardy, and the State of Rome ; which afterwards, for above a thousand years, formed the territories of the Church. These events happened in the following order. About the year 730*, the Pope, taking advantage of the prejudices of the populace in favour of Image worship, which the Greek Emperor Leo had endeavoured to suppress, excommunicated him, and excited his Italian subjects to insurrection ;

* Echard's Rom. Hist. in loc.

who in consequence rose upon the Exarch, who governed in his name at Ravenna, and put him to death. After this event, the Greek Emperor never recovered his authority in Italy ; and the Pope became eventually the temporal, as well as spiritual Governor of the *State of Rome*. This horn he may therefore be considered as having plucked up by his own immediate agency. About twenty-five years after this,* the then Pope claimed from the King of the Lombards the Exarchate of Ravenna, as forming part of the spoils of an heretic prince; for such he termed the Emperor on account of his having endeavoured to prevent Idol worship; and persuaded Pepin, King of France, to enforce his claim ; who marching a powerful army into Lombardy, besieged Aistulphus in his capital, and obliged him to resign to the Pope *Ravenna*, the object of contention, which was then united to the State of Rome, and thus the second horn was plucked up by the roots before the Papacy. Subsequently to this, about the year 774*, the Pope having by his intrigues excited the displeasure of Desiderius, King of Lombardy, Desiderius seized several towns belonging to the Church, and prepared to besiege Ravenna ; upon which the then Pope applied to

* Echard's Rom. Hist. in loc.

Charlemagne for his assistance, who marching an army into Lombardy, after a siege of ten months, took Pavia, its capital, and put an end to the kingdom of the *Lombards*, which had existed in Italy above two hundred years. Thus was the third kingdom subdued before the Papacy, which obtained from Charlemagne a considerable portion of the conquered territories.

The Prophecy next represents the Pope, or the Papacy, as “making war with the Saints;” the true Church of Christ; the professors of the unadulterated religion of the Bible. He is said to “wear them out,” destroying them, and lessening their numbers by continual persecution. He is said also to “think to change “times and laws;” for shutting up the word of God as unfit for the perusal of the simple and unlearned, he substitutes in its place the corrupt traditions of the self-called Church; being lifted up with such extreme arrogance as to think that he had supreme authority, and that all events, or the “times” which God “hath put “in his own power,” and the “laws” of God revealed in his Holy Word, were to bend to him, and be at his disposal: and for a long season it was permitted that he should prevail against the saints, so as nearly to banish true religion from the whole of the Western Roman Empire:

the laws of God were abrogated, his word concealed, and the times apparently left to the disposal of the great Apostate for a certain period, called "a time, times, and the dividing of time."

A Time may be considered as naturally expressive of the longest time or fixed period we are in the habit of calculating by; or a year. The expression Times implies two of these periods; and the Dividing of time, elsewhere called a half time, one half of that period; making a total amount of three Times and an half, or three prophetic years and an half.

That this is the correct meaning of the words will be evident on a reference to the parallel prophecies of Saint John, where the same period is described as being 42 prophetic months, and also 1260 prophetic days, each year being considered as composed of 12 months, and each month of 30 days. Now in prophecy, a day is frequently used to represent a natural year; as for instance, Ezekiel*, in prophesying the length of time the Jews should suffer for their iniquity, was commanded to lie forty days on one side, eating bread by weight, and drinking water by measure; thus representing the distress the Jews should suffer in their captivity; and every day he so lay down represented a natural

* Ezek. chap. iv.

year; as it is said, "lo, I have appointed thee
"each day for a year."

There are other instances where a day is used to typify a year, so that we may conclude with certainty, that the period here spoken of as "a
"time, and times, and the dividing of time," equals 1260 years.

A precise period being named for the dominance of the Papacy, we must infer, that the commencement of this period will be accurately marked; for it would be in vain that the years were numbered, if the point of time from which the period commenced, was not distinguishable. Mr. Faber and Mr. Cuninghame have well observed, that it would only be by some authoritative act of the secular power of the Empire, that the saints could originally be given into the hands of the papal horn; the Papacy being a spiritual power which could only at first exercise such authority as was permitted by the temporal power. Mr. Cuninghame farther observes, that in looking for a commencement of the period, marked by such an authoritative act of the state, we shall find, that in the month of March, 533, the Emperor Justinian issued an edict against heretics; and when writing to the Pope for his approbation of what he had done, addresses him *as the acknowledged head of all the holy churches, and all*

the holy priests of God. The letter, in which this acknowledgment is contained, as well as the edict to which it related, were inserted in the volume of the Civil Law of the Empire, and are still to be found there. From the date of this Imperial epistle of Justinian to Pope John, the saints, and times, and laws of the Church may therefore be considered to have been formally delivered into the hands of the Papacy; and this consequently gives the precise date for the commencement of the period of the 1260 years.

The period being reckoned in years, we may expect to find the accomplishment of the prophecy agree as to the number of years; but greater accuracy than this we are not warranted to expect. Now, according to the scriptural mode of reckoning by incomplete time, which method is said to prevail universally in the East, any length of time between 1259 and 1260 years would be denominated by the greater number. The period then having begun in the month of March, 533, its termination may have been at any point of time from March, 1792, to March, 1793. The principal explosion of the French Revolution on the 10th August, 1792, happened therefore at the expiration of the period; on that day the French Monarchy was overthrown, and the Republic established in its stead. This

was an event of an importance wonderfully adapted to mark the expiration of the long period of 1260 years, during which it had pleased God, with much forbearance and long suffering, to permit the triumph of the enemies of his truth, the sufferings and depression of his church, and the concealment of his gospel: the French Revolution marked the termination of this order of things; it came to the astonishment of those that dwell upon the earth; it ushered in the period of the destruction of the Roman Empire, and of the Papacy (through the instrumentality of the Infidel power) a period which is called in the Revelations, the day of the wrath of God; and in Isaiah, the year of his redeemed.

In the 25th verse, after the period of the time, times, and half had been mentioned, during which the saints should be given into the hands of the little horn, it is said, "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." From these words we learn, that the complete consumption of the Papacy will occupy a certain space of time, and will reach to the end; though we are informed in the Revelations, that its first fall will be sudden: and so we find, that the spoliation and destruction of the Papacy is not yet completed, though the commencement of it was strikingly marked by the sudden and extra-

ordinary events of the year 1792. From that year we therefore date the commencement of the last period in the history of the Church Militant: and it will be recollected that we have already, in examining the vision of the Great Image, ascertained the same date for the commencement of the last, and cotemporary period in the history of the Empire; for in considering the reign of the stone, it was remarked, that the ten kingdoms of the divided Roman Empire, or the majority of them, viz. the seven remaining Roman Catholic kingdoms, began in that year to be broken to pieces.

At the same time that the Papacy is destroyed, the destruction of the Roman Empire also takes place, which is described in this vision in the following words, v. 9. “ I beheld till the thrones
 “ were cast down (or placed) and the Ancient
 “ of days did sit; whose garment was white as
 “ snow, and the hair of his head like the pure
 “ wool, his throne was like a fiery flame, and
 “ his wheels as burning fire. 10. A fiery stream
 “ issued and came forth from before him, the
 “ judgment was set, and the books were opened.
 “ 11. I beheld then, because of the voice of the
 “ great words which the horn spake, I beheld
 “ even till the beast was slain, and his body
 “ destroyed, and given to the burning flame.
 “ 12. As concerning the rest of the beasts, they

“ had their dominion taken away, yet their lives
“ were prolonged for a season and time.”

In this sublime and awful description, the transactions in heaven are revealed, and God is represented as sitting in judgment upon the nations of the world. The thrones here mentioned may be understood as being placed for those who were slain for the testimony of Jesus; for it is at this time that the nations are ruled with a rod of iron, and it was to those who should remain faithful during the period of the ten persecutions, that the following promise was made :
“ He that overcometh, and keepeth my works
“ unto the end, to him will I give power over
“ the nations, and he shall rule them with a rod
“ of iron, and as the vessels of a potter shall
“ they be broken to shivers, *even as I received*
“ *of my Father :**” in which passage we may perceive, that the power exercised by the saints themselves over the nations is distinctly spoken of, and that it is declared, that they should be made partakers of the reign of Christ.

That the reign of the Saints has already commenced, and began with the period of the destruction of the empire, is a position however of so much interest and importance as to require that I should bring forward some texts

* Rev. chap. ii. v. 26 & 27.

to support and illustrate it; and I will first refer to those passages which speak of the temporal kingdom of Christ, and of the reign of the Saints, as *commencing* immediately at the expiration of the 1260 years, that is, at the commencement of the thirty years; secondly, to those which speak of the reign of the saints as *continued through the whole course* of the period of thirty years; and thirdly, to those which speak of this reign at the *end* of the period of the thirty years.

In the vision of the Great Image we have seen, that the Stone, or the Temporal Kingdom of Christ, *first* appears when the destruction of the Empire takes place. So likewise, in the Revelation of Saint John, immediately before the sounding of the seventh Trumpet, our Saviour is described as descending from heaven to earth, setting his right foot upon the sea, and his left foot upon the earth, emblematical of his then taking possession of the kingdoms of this world: and at the same time that awful declaration is heard, that the mysteriously permitted period of the 1260 years was finished*.

In the prophecy under consideration, we also read this passage, Dan. chap. vii. v. 21 and 22, "I beheld, and the horn made war with the

* Rev. x. 1—7.

*“ Saints, and prevailed against them, *until* the
“ Ancient of days came, and judgment was
“ given to the Saints of the Most High, and
“ the time came that the Saints possessed the
“ kingdom.” From which we infer, first, that
the coming of the Ancient of days takes place at
the expiration of the 1260 *years* prosperity of
the Papacy; and secondly, that *judgment is then*
given to the Saints, and that from that period
they possess the kingdom.

We find also, in Rev. chap. xi. v. 15—18, that
immediately after the fall of the tenth part of
the city (or after the French Revolution) great
voices are heard in heaven, saying, “ The king-
“ doms of this world *are become the kingdoms of*
“ *our Lord, and of his Christ;*” and it is said,
that it is at this time that he should “ *give re-*
“ *ward* unto his servants the *Prophets*, and to
“ *the Saints,*” and to them that fear his name,
“ small and great:” the reward here spoken of
being that promised to them in Rev. ii. 26, 27,
and iii. 21, and which they were also com-
manded in Rev. vi. 11, to wait for, till the num-
ber of the martyrs that were to be slain by Papal
persecution should be completed, or till the
period of the 1260 years should be expired.

In the Apocalypse, the Church in Heaven,
formed of the Spirits of the glorified Saints, is typi-
fied by the four Living Creatures which surround

the throne, who are said to sing a new song to him who had redeemed them to God by his blood, “out of every kindred, and tongue, and “people, and nation.” It is also typified by that part of the Temple, or Church in general, which is the most sacred; that is, by the Holy of Holies: so when the *Temple* in heaven (which, literally translated, means the *Church* in heaven) is mentioned, we find from the description of it, and from the scenery belonging to it, that it is the Holy of Holies that is so called. This being understood, I have to observe, that the seven Vials of the Wrath of Almighty God, which are poured out in the course of the period of the thirty years, and which effect the destruction of the Roman Empire, are delivered into the hands of the seven angels who are to pour them out, *by one of the four Living Creatures*. The angels who pour them out likewise *come out of the Temple in Heaven*, which is at this period first opened, when the judgments of God are made manifest. The voice likewise comes out of the Temple in Heaven, which commands the angels to pour them out; all which tends to establish the opinion, that the Church in Heaven, or the Spirits of the glorified Saints, which are typified by the four Living Creatures, and by the Temple in Heaven, are designed to be represented as themselves inflicting those judg-

ments upon the nations, and as ruling them with a rod of iron, *during the whole course of the period* of the destruction of the Roman Empire.

In the *last dreadful scene of this period*, namely, at the treading of the wine press, the Saints in heaven are also described as being present, attending upon that great triumph of their Lord; for of whom else are "those armies in "heaven" composed, which are mentioned in Rev. chap. xix. v. 14, "as following Christ upon "white horses;" the emblems of power and authority, victory and success; and "as clothed "in fine linen, white and clean," (which we read in v. 8, of the same chapter, is the righteousness of *Saints*) and who are elsewhere spoken of, in chap. xvii. v. 14, as those that "are with "him," or who attend Christ upon this occasion, and who are "*called, and chosen, and "faithful.*" It is said, that Christ, at the head of these armies, smites the nations, and rules them "with a rod of iron, and treadeth the "wine press of the fierceness and wrath of Almighty God," and we have already noticed the promise, made in the early ages of the Church, that the *Saints* should be partakers of this victory, and should so "rule the nations "and break them to pieces,"*

* Rev. ii. 27.

That the glorified Saints will attend, as here described, that final triumph of their Lord over an apostate and unbelieving world, which precedes the more glorious establishment of his kingdom, is also strongly confirmed by the most ancient prophecy that is extant relative to these events; for in the prophecy of Enoch, the seventh from Adam, as recorded by Saint Jude, we read these words: “ Behold, the Lord com-
 “ eth, *with ten thousand of his Saints*, to exe-
 “ cute judgment upon all, and to convince
 “ all that are ungodly among them of all their
 “ ungodly deeds which they have ungodly com-
 “ mitted.”

To these texts, which relate to the Saints at the commencement, during the continuance, and at the termination of the thirty years, we may add another, which relates to them at the commencement of the Millennium, and which is as follows: “ And I saw thrones, and they
 “ sat upon them, and judgment was given un-
 “ to them: and I saw *the souls of them that*
 “ *were beheaded* for the witness of Jesus, and
 “ for the word of God, and which had not wor-
 “ shipped the beast, neither his image, neither
 “ had received his mark upon their foreheads,
 “ or in their hands; and they lived and reigned
 “ with Christ a thousand years.”

Here it is expressly said, that the thrones are

filled by the *martyr'd Saints*; and the only difference between this passage, and that in Daniel, is, that Daniel speaks of the first placing of the thrones at the commencement of the reign of Christ during the period of Wrath; and Saint John describes the Saints as sitting on these thrones at the commencement of the peaceful period of the Millennium.

We must next consider, that though this sublime doctrine of the present consciousness of the glorified spirits of the Saints, as to the events which pass upon earth, is, as might be expected, more clearly revealed in the foregoing texts, which speak of the transactions in heaven, than in any other parts of the sacred writings, yet, that there is nothing in the rest of scripture that contradicts this doctrine, but that on the contrary the passages that bear on the subject have a strong tendency to confirm it. If the thief on the cross was told that he should be that night with Christ in paradise; and if the glorified spirits of Moses and Elias were permitted to take an active interest in the concerns of the Church; and to appear to Christ in his human nature, and to “speak to him of his decease, which he should accomplish at Jerusalem;” that interpretation of the prophetic writings cannot be rejected as contradictory to other parts of Scripture, which represents the glorified Saints as being permitted to take an

active interest in the latter days, in the concerns of the Church: the time being then come that they should receive their "reward."

I conclude therefore, that it will be admitted, that there is at least a strong appearance of probability in favour of the opinion that it is *for the Saints* that the thrones are placed in heaven, which are described by Daniel as being placed at the commencement of the period during which judgment is passed upon the Roman Empire and upon the Papacy, and during which the power of both is progressively consumed and destroyed. Thus the promise, made in Rev. chap. iii. v. 21, is fulfilled, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne." And in the Saints being made themselves to sit in judgment upon the Papacy, the following general promise made to the Church by the mouth of the prophet Isaiah is also remarkably fulfilled, "No weapon that is formed against thee shall prosper, and *every tongue that shall rise against thee in judgment thou shalt condemn*; this is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord."

But to proceed, we learn from the eleventh verse, that it is the Papacy, through its abominations and its cruelty, that has principally

called down these heavy judgments upon the earth ; accordingly we find, that they have been inflicted only on the nine Roman Catholic divisions of the Western Roman Empire, Britain, the Protestant kingdom, having escaped ; how awful therefore would it be, were she now to give any decided encouragement to the principles of a religion which has been so clearly marked as the object of Divine displeasure.

The time when the Beast will be slain will be at the treading of the wine press, or at the last great battle, called by Saint John in the Revelations, the battle of Armageddon. When that dreadful scene is concluded, its body will be completely destroyed by being given to the burning flame ; this will be effected during “ a
“ time of trouble, such as there never was
“ since there was a nation, even unto that same
“ time.”*

From the 12th verse it is to be inferred, that the Western Roman Empire will not be continued in an inferior state of existence, after its power and strength are gone, as was the case with the other ruling kingdoms of the world, for it will immediately be utterly destroyed ; whereas the three Beasts, which represented the three other kingdoms, have had their lives prolonged,

* Dan. xii. 1.

for a season and a time, since their dominion was taken away; for their total destruction does not take place till they perish together with the fourth beast, or Western Roman Empire.

The period of the destruction of the fourth beast, and of its little horn, being a period of thirty years, commencing in the year 1792; or as we should rather say, being the last thirty of a period of 1290 years, commencing in the month of March, 533, it will terminate between the month of March, 1822, and March, 1823; and there can be little doubt that the prophetic hour will strike with the same precision at the expiration of this period, by the overthrow of the Infidel power, the final destruction of the Papacy, and the restoration of the Jews, as it did in the year 1792, by the overthrow of the French Monarchy, and the commencement of the downfall of the Papacy.

After these events, the burning of the body of the beast immediately takes place, and falls into the next period of the forty-five years of Daniel, to which period the following description also belongs: " I saw in the night visions ;
" and behold, one like the Son of Man came
" with the clouds of heaven, and came to the
" Ancient of days, and they brought him near
" before him, and there was given him dominion, and glory, and a kingdom, that all

“ people, nations, and languages should serve
“ him; his dominion is an everlasting dominion,
“ which shall not pass away; and his kingdom
“ that which shall not be destroyed.” This period, which consists of forty-five years, may be called the period of the Progress of the kingdom of Christ, when all Mahometan and Pagan nations will be brought into his Church; and when dominion, and glory, and a kingdom will be given to him, that all people, nations, and languages should serve him. The description here given is parallel with that in the vision of the Great Image, where the Stone is said to become a great Mountain.

We are informed by Daniel, chap. xii. v. 1, that during that time of trouble which occupies the commencement of this period, the restoration of the Jews will take place; and from many texts in scripture there is reason to think that this event will be attended with some extraordinary manifestation of the power of Christ. In Saint John we read these words: “ Behold he cometh with clouds; and every
“ eye shall see him, and they also which
“ pierced him: and all kindreds of the earth
“ shall wail because of him.*” And in Zech.

* Rev. i. 7.

xii. 10, when the conversion of the Jews is spoken of, it is said, that “ they shall look upon “ him whom they have pierced.” From a comparison of which texts, we may conclude, that the conversion of the Jews will be at the second coming of Christ. We learn also, that at his second coming “ all the kindreds of the earth” will be in a state of enmity to him; or that it will be at the period when Infidelity is at its height. So our Lord himself saith “ *when the “ Son of Man cometh shall he find faith upon “ the earth.*” Saint Paul likewise gives a similar description of the time when the Son of Man should come, speaking of the Papacy as that wicked one, that should ere long be revealed; and whom the Lord *should destroy with the brightness of his coming.**

The 110th Psalm contains also a remarkable prophecy of the establishment of the temporal kingdom of Christ. v. 1. “ The Lord said unto my Lord, sit thou at my right hand, until “ I make thine enemies thy footstool. 2. The “ Lord shall send the rod of thy strength out “ of Zion: rule thou in the midst of thine enemies. 3. Thy people shall be willing in the “ day of thy power; in the beauties of holiness,

* II. Thess. iii. 8.

“ from the womb of the morning, thou hast the
“ dew of thy youth. 4. The Lord hath sworn,
“ and will not repent, Thou art a priest for ever
“ after the order of Melchizedek. 5. The Lord
“ at thy right hand shall strike through kings in
“ the day of his wrath. 6. He shall judge
“ among the heathen, he shall fill the places
“ with the dead bodies, he shall wound the
“ heads over many countries. 7. He shall
“ drink of the brook in the way, therefore shall
“ he lift up the head.”

The day of the wrath of Christ, or the period of the Destruction of the Roman Empire, is the principal subject of this Psalm (which period is also spoken of in similar terms by the prophet Isaiah, as “ the day of the Lord” that “ shall
“ be upon every one that is proud and lofty, and
“ upon every one that is lifted up”*) and I conceive that the Jews are particularly spoken of, as repenting and turning to Christ at his second coming (agreeably to the description which is also given by the prophet Zechariah†) when it is said in verse 3, “ thy people shall be willing
“ in the day of thy power.”

The descriptions of the second advent of Christ, found in the Evangelists, direct us like-

* Isaiah, ii. 12. † Zech. xii. 10.

wise to the same period as this Psalm of David, as the prophecy of Daniel, now under consideration, and as the second epistle of Paul to the Thessalonians. That given in the 24th chapter of Saint Matthew is as follows: “ 29. The sun
“ shall be darkened, and the moon shall not
“ give her light, and the stars shall fall from
“ heaven, and the powers of the heavens shall
“ be shaken: 30. And then shall appear the
“ sign of the Son of Man in heaven: and then
“ shall all the tribes of the earth mourn, and
“ they shall see the Son of Man coming in the
“ clouds of heaven, with power and great glory.” The description given in Saint Mark is the same. In Saint Luke, chapter xxi. v. 24, it is said, that “ Jerusalem shall be trodden down of the
“ Gentiles, until the times of the Gentiles be
“ fulfilled.” Then follows a description similar to that in Saint Matthew. 25. “ There shall be
“ signs in the sun, and in the moon, and in
“ the stars; and upon the earth distress of na-
“ tions, with perplexity; the sea and the waves
“ roaring: 26. Men’s hearts failing them for
“ fear, and for looking after those things which
“ are coming on the earth; for the powers of hea-
“ ven shall be shaken. 27. And then shall they
“ see the Son of Man coming in a cloud, with
“ power, and great glory.” In Joel ii. 31, the

same signs are foretold: “ the Sun shall be
“ turned into darkness, and the moon into
“ blood, before the great and the terrible day of
“ the Lord come.” In the Revelations of Saint
John, chap. vi. v. 12, we find that these signs
immediately precede the day of the wrath of
God, or the period of the destruction of the
Roman Empire ; and we know by their accom-
plishment, that they took place in the year
1792. The words of Saint Luke, that “ there
“ shall be upon the earth distress of nations,
“ with perplexity ; men’s hearts failing them
“ for fear, and for looking after those things
“ which are coming upon the earth,” contain a
striking description of the state of the world
since that year: “ the powers of the heaven,”
or the different potentates of the Roman Earth
have likewise “ been shaken ;” and many of
them, within the last twenty-two years, have
been cast down from their spheres. This state
of the world will be continued until the next
event that is mentioned, which is the coming
of the Son of Man in a cloud, with power and
great glory ; and which there appears therefore
every reason to believe will take place at the end
of the thirty years.

In Daniel, our Saviour is also represented as
coming in the *clouds of heaven*, agreeably to
the many descriptions which are given of his

second advent ; we see him in his mediatorial character as the Son of Man, receiving the kingdom from God the Father, and bestowing it upon the Saints ; we see “ the kingdom, and
“ the dominion, and the greatness of the king-
“ dom under the whole heaven, given unto the
“ people of the Saints of the Most High.”

The dominion of Christ is said to be an everlasting dominion ; and his kingdom that which shall not be destroyed. And under the reign of Christ and his Saints, during the period of the Millennium, will be experienced that state of peace and blessedness thus described by the prophet Isaiah, chap. xi. 6—9. “ The wolf shall
“ dwell with the lamb, and the leopard shall
“ lie down with the kid ; and the calf, and the
“ young lion, and the fatling together ; and a
“ little child shall lead them. And the cow
“ and the bear shall feed ; their young ones
“ shall lie down together ; and the lion shall
“ eat straw like the ox. And the sucking child
“ shall play on the hole of the asp, and the
“ weaned child shall put his hand on the cock-
“ atrice den. They shall not hurt nor destroy
“ in all my holy mountain : for the earth shall
“ be full of the knowledge of the Lord, as the
“ waters cover the sea.”

In referring to Mr. Faber's exposition of this prophecy, I find that we give different interpretations to the passage, where the three first Beasts are said to have had "their dominion taken away," although "their lives were prolonged for a season and a time." The season and time here spoken of, Mr. Faber considers to be the period of the Millennium; observing, that at the termination of the 1260 years, "the fourth Beast and his little horn will be utterly destroyed, and given to the burning flame, and the triumphant reign of Christ, or the kingdom of the mountain, will commence. But the three other Beasts, namely, the Babylonian, the Medo-Persian, and the Macedonian, which were all *idolatrous beasts*, as contradistinguished from an *apostatically idolatrous one*, although their dominion or their power of oppressing the Church be taken away, will have *their lives*, or *idolatrous principles*, prolonged for a season and a time: that is, prolonged, after the utter destruction of the revived fourth Beast, and his apostatical principles, and consequently during the reign of the Saints; which, as we have seen,

“ is to commence at the death of the fourth
 “ Beast.

“ The lives however of the three beasts are
 “ only to be prolonged for a season. Unre-
 “ claimed by the glorious manifestations of
 “ God in favour of his Millennial Church, they
 “ will still persevere in their idolatry; and, at
 “ the close of the thousand years, will arrive at
 “ such a pitch of daring impiety, as to make
 “ an open attack even upon the beloved city.
 “ But fire from the Lord will consume them;
 “ and the Church of Christ will be finally trans-
 “ lated from earth to heaven.”*

The reader will recollect, that I have already brought forward the passage in Daniel respecting the prolongation of the lives of the three first Beasts, as a proof that the four Beasts must represent a territorial division of the prophetic earth. Mr. Faber, who supposes the four Beasts to represent, severally, the Babylonian, Medo-Persian, Macedonian, and Roman Empires, considered each as extending to their utmost limits, must necessarily give a different interpretation from me to this prolongation of their lives. If I correctly understand him, he considers the expression of “ *the lives of the three first Beasts,*” whenever used, to be equivalent to the terms

* Faber's Dissert. 3d edit. vol. i. p. 134; 4th edit. p. 160.

Paganism (because the Babylonian, Medo-Per-sian, and Grecian Empires, were Pagan Empires) and the *life of the fourth Beast*, or Roman Empire, to mean the “apostatically idolatrous” principles of Popery and Mahometanism. So when the sixth head of the fourth Beast was seen by Saint John to be wounded and healed again, he supposes the Roman Empire was meant to be represented as then passing from Paganism to Popery, and as dying and reviving again.*

The prolongation of the lives of the three first Beasts is therefore supposed to imply, if I do not mistake Mr. Faber’s meaning, that the principles of *Paganism* will be *continued* during the Millennium, though the *Papal* and *Mahometan* Apostasies will be destroyed; and no particular reference is made by him to the three kingdoms which were the *seats* of the three first empires; they being now supposed to be included in the seat of the fourth Empire.

This interpretation, however, I could by no means admit; for when the lives of three Beasts are said to be prolonged, and a fourth is spoken of, it clearly implies that four separate bodies are in existence at the same time.

It appears also to me, that if the object was merely to express that the principles of Paganism would still continue to exist during the Millen-

* Faber’s *Dissert.* vol. i. 3d ed. page 245; 4th edit. page 273.

nium in some parts of the world, that it would be a strange way of intimating this to say, that *the lives of the three first Beasts* would be prolonged ; when, according to Mr. Faber, the three first Beasts have been long ago swallowed up in a fourth ; and *their Paganism*, which is considered as being peculiarly their life, has also terminated, for it has been changed for the Mahometan Apostasy.

If however, which is not improbable, I have mistaken Mr. Faber, and he means to give a more precise and definite, and therefore a more correct interpretation of the passage, and in saying that “ the three Beasts will still persevere in “ their idolatry,” admits a reference to those countries which were *peculiarly the seats of the three first empires*, I must consider it as an admission of the principal of a territorial division ; and I should then only object to his referring the prolongation of their lives to the future period of the Millennium ; and should have to observe, that Judea itself formed part of the Macedonian empire, or of the body of the third Beast ; and that therefore it seems inconsistent with those prophecies which speak of the Jews as the instruments of converting the whole world, to suppose that the life of the third Beast will be thus prolonged, or that for a thousand years the people immediately surrounding the church at

Jerusalem will still “persevere in their idolatry, unreclaimed by the glorious manifestations of God in favour of his Millennial Church.” The idea of the prevalence of idolatry during the Millennium, in the countries which were the seats of the three first Empires, appears also entirely incompatible with the declaration, that “the earth shall then be full of the knowledge of the Lord, as the waters cover the sea;” and with what is said in Revelations, that Satan, the great promoter of idolatry, should be bound during that period, “that he should deceive the nations no more till the thousand years should be fulfilled.” So the last attempt of Satan upon the Church is not represented in Scripture as being the consequence of the nations *persevering* in their idolatry, and at length “arriving at such a daring pitch of impiety, as to make an open attack upon the Church;” but as owing to the influence of Satan being *again exerted* for a little season after it had, during the period of the Millennium, been *completely restrained*.

But perhaps the most satisfactory proof that what is said of the *prolongation* of the lives of the three first Beasts, does not refer to a period subsequent to the destruction of the fourth, may be obtained by a reference to the vision of the Great Image; where we find that the Iron, the

Clay, the Silver, the Brass, and the Gold, are “broken to pieces *together*.” The four Beasts, representing the same objects, are therefore also unquestionably *destroyed together*, and the lives of the three first are prolonged *until*, but not after, the destruction of the fourth.

On referring to the work of Sir Isaac Newton I find, that he interprets the prolongation of the lives of the three first Beasts in the same way as I have done; namely, as implying a continuance of their existence until the destruction of the fourth. For after quoting the text he observes, “Therefore all the four Beasts are still alive, though the dominion of the three first be taken away.” He elsewhere observes, that he places the body of the fourth Beast on “this side Greece; because the three first of the four Beasts had their lives prolonged after their dominion was taken away, and therefore belong not to the body of the fourth. He only stamped them with his feet.”

The reign of Christ having hitherto been considered as consisting only of one great period, called the Millennium; I have no support from any other commentator for that part of my system, in which I divide it into the three periods of its Commencement, Progress, and Perfection; consisting severally of thirty, forty-five, and one thousand years. But I think it will appear,

that for want of this theory, the interpretations of preceding commentators are in some parts unsatisfactory, and deficient in clearness. If we read the 7th chapter of Daniel, v. 9—14, we find that the Sitting of the Ancient of days in judgment (which I suppose takes place at the commencement of the thirty years) is spoken of before the burning of the body of the Beast, which is mentioned, in verse 11, as the consequence of that judgment. After that, the Coming of the Son of Man in the clouds of heaven is described, which I refer to the second period of the Temporal Kingdom of Christ, or to the commencement of the forty-five years. This event Mr. Mede and Bishop Newton also understand to follow that of the Sitting of the Ancient of days; but they consider that both take place at the commencement of the Millennium, and consequently they do not keep them sufficiently distinguished from each other, though the description of the Sitting of the Ancient of days, mentioned in the 9th verse, is separated from that of the Coming of the Son of Man, mentioned in the 13th verse, by the preface “I saw in the night visions, and behold;” which forms such a break in the narrative as usually intimates the commencement of a new period.

Mr. Faber, in his interpretation, does indeed

keep these two subjects separate, as the narrative requires; but, in the history of the Temporal Kingdom of Christ, knowing only those two distinct points of time, the commencement, and the termination of the Millennium, he refers the Sitting of the Ancient of days of Daniel to Revelations, xx. 1—4, which describes the commencement of the Millennium;* and the subsequent Coming of the Son of Man, of Daniel, to the great judgment at the end of the world, “foretold by Saint John (in Rev. xx, “11—15) as about to commence at the expiration of the Millennium.†”

But to the first of these interpretations I must object, that the Sitting of the Ancient of days is mentioned in the 9th verse of the seventh chapter of Daniel, and precedes the death and destruction of the Ten-horned Beast, which is mentioned in the 11th verse; and again the destruction of the Ten-horned Beast, as described by Saint John in Rev. xix. 17—21, itself precedes the commencement of the Millennium described in Rev. xx. 1—4. The Sitting of the Ancient of days and the judgment of the Saints, mentioned in Daniel, must therefore *considerably precede* the Sitting of the Saints in judgment at the

* Faber's Dissert. vol. i. 3d edit. p. 61. 4th. edit. p. 82.

† Faber's Dissert. vol. i. 3d edit. p. 62.

commencement of the Millennium, mentioned in Rev. xx. 1—4, and must be cotemporary with a period in the Revelations of Saint John, prior to that of the battle of Armageddon, in which the Ten-horned Beast is destroyed; and it unquestionably therefore coincides with the whole of the period of the seventh Trumpet, when the seven Vials are poured out, and when the Temple in Heaven is opened, and *the judgments of God are made manifest.**

This opinion is indeed held by Mr. Faber himself, who speaks of the Sitting of the Ancient of days in judgment, as “ including the events “ which took place in the year 1798†;” his interpretations, as well as mine, therefore, clearly require a scheme which shall give two periods at least to the reign of Christ and his Saints; one of which shall precede the battle of Armageddon, and to which may be referred the Sitting of the Ancient of days and

* Rev. chap. xi, 17, 18. chap. xv. 4.

“ † I believe that both the events which took place in the “ year 1798, and the yet more recent spoliation of the Papal “ territory by Buonaparte, form so many steps, by which, “ during the sitting of the Judgment (Dan. vii. 26) the do- “ minion of the little horn is taken away, until at length, in “ the time of the end, it will be altogether destroyed.” Faber’s Dissert. 3d edit. p. xxviii.

the judgment of the Saints, mentioned in Dan. vii. 9, 10, 11, and 26: and another subsequent to the battle of Armageddon, to which we may refer the Sitting of the Saints in judgment, described in Rev. xx. 1—4, which events have, by Mr. Mede and Mr. Faber, been erroneously considered as synchronical.

To the second of these interpretations, by which the Coming of the Son of Man* is referred to the time of the last judgment, which takes place after the expiration of the Millennium,† it must be objected (in addition to the arguments that have already been brought to prove that it refers to an earlier period) that it would thus be made to appear, that Christ does not receive “dominion, and glory, and a kingdom, “that all people, nations, and languages, should “serve him,” till the Millennium is over; an idea which would be inconsistent with any received opinions of the nature of that glorious period of universal holiness, and with the descriptions which are given of it in the prophetic writings.

As I agree with Mr. Faber that two distinct periods are spoken of in Dan. vii. 9—11, and in Dan. vii. 13, and yet hold with Mr. Mede and Bishop Newton, that both descrip-

* Dan. vii. 13.

† Rev. xx. 11—15.

tions relate to events prior to the Millennium, I have the satisfaction on this occasion, as well as on most others, of finding, that my theory is supported in its several parts by one or other of our best commentators.

In support of the position advanced in the foregoing pages, that the reign of Christ and of his Saints has already commenced, I need only refer to the 15th proposition of Whiston, quoted in page 48 of this work: the reader will there see that he considers it as an established point, that "*the first ages of our Saviour's kingdom*" are cotemporary with the period of the seventh Trumpet, or seven Vials. But Mr. Faber and Mr. Cuninghame are both most decided in their opinion, that the period of the seventh Trumpet, or seven Vials, began in the year 1792.

If I combine together the evidence of our best commentators, of an older and more modern date, I obtain therefore complete authority for my position, that the reign of Christ, and of his Saints, began with the period of the seventh Trumpet, in the year 1792. That what was foreseen by the older commentators, has not been acknowledged in its accomplishment by the moderns, has been doubtless owing to the reign of Christ having been hitherto considered as limited to the single period of the Millennium;

and no one indeed would pretend to say that that period has yet commenced.

Mr. Faber does not divide the history of the Papal horn, as the prophecy seems to require, into those *two distinct periods*; first, the 1260 years of its prosperity; and, secondly, the shorter period, during which the judgment sits upon it, to take away its dominion, to consume and destroy it unto the end: or otherwise, looking to the course of events since the year 1792, he could hardly have failed to acknowledge that the *first* of these periods has expired. This would however have been inconsistent with his main position, that the time of Mahometanism, and the period of the 1260 years of the Papacy, began together in the year 606. The foundation of this highly plausible, but, as I apprehend, untenable position, will be examined in considering the last chapters of Daniel; this hypothesis resting solely upon Mr. Faber's supposition, that when in the eleventh verse of the twelfth chapter, an abomination of desolation is spoken of, which is to last for 1260, or 1290 years, it is the Mahometan, and not the Papal Power, which is there designed.

As Mr. Faber, we find, allows that the sitting of the Ancient of days in judgment upon the Papacy has commenced, it appears to me quite.

inconsistent that he should at the same time maintain that the 1260 years prosperity of the Papacy have not yet terminated*, and it will I think appear so to any one who will impartially consider the texts, Dan. vii. 21, 22, 25, and 26, for during the 1260 years the Papacy is represented as *prevailing* against the Saints; but, at the Sitting of the Ancient of days, a reverse takes place, and *judgment* is said to be given to the *Saints* of the Most High, and the time is said to be come that *they* should possess the kingdom.

It appears also a defect in Mr. Faber's scheme, that *the periods of the thirty, and forty-five years*, are both referred to the last Vial, which contains *merely the event of one of the seven last plagues* that are inflicted on the Roman Empire; while at the same time *the important events* of the Sitting of the Ancient of days, and the Coming of the Son of Man, are left *without having these or any suitable periods* annexed to them.

The first of these periods, namely, that of the

* I find that Mr. Faber has retracted his opinion, that *the Judgment has already began to sit*, though he allows that *the consumption and destruction of the Papacy* has commenced; and that by a most extraordinary criticism on ver. 26 of Dan. vii. he separates these two events, there described. See Christian Observer, 1808, p. 281. The reader will find my views of Dan. vii. 25, 26, and 27, already clearly stated by Mr. Cuninghame in the Christian Observer, for the year 1807, pages 701 and 775; and for the year 1808, pages 141, 347.

Thirty years (which is the period in which we live) being occupied in the destruction of the Roman Empire and of the Papacy, is more amply described in prophecy than any other period whatever. The second period of the Forty-five years Progress of the Gospel, though containing no variety of events, is yet briefly noticed by all the historical prophets, and is, I conceive, spoken of by the prophet Zechariah, (chap. xiv. v. 6, 7.) when he describes a period subsequent to the great battle of Armageddon, as “ a day that “ should not be clear nor dark, but should be “ one day known to the Lord, not day nor “ night ;” which description he concludes by stating, that “ it shall come to pass that at *even-tide* (or at the end of that period) *it shall be “ light;*” a conclusion similar to that of Daniel, who speaks of the end of this period of forty-five years, as introducing the period of the Millennium, saying “ Blessed is he that waiteth and “ cometh to the thousand three hundred and “ five and thirty days.*” And so Saint John also, speaking of the termination of this period, says, “ Blessed are they which are called “ to the marriage supper of the Lamb.†”

* Dan. xii. 12. † Rev. xix. 9.

CHAPTER IV.

The Vision of the Ram and the He-goat.

The second Ruling Kingdom of the world, comprehending Media and Persia, the third Ruling Kingdom of the world, comprehending Macedon, Thrace, Syria, and Egypt, and the Mahometan Little Horn described.

THIS Vision was seen by Daniel two years subsequently to the date of the preceding vision, or in the year A. C. 553 ; being the third year of Belshazzar, king of Babylon.

As the former vision related chiefly to the great *Western*, or Papal Apostasy, so the principal object of this is to describe the Apostasy of the *East* ; and the beautiful and striking prophecies here introduced respecting the Medo-Persian and Grecian Empires, may be considered as introductory only to its main design,

which is to give the history of the Mahometan Little Horn.

We find that the first of the four Beasts is not mentioned in this prophecy, because it was written only fourteen years before the taking of Babylon by Cyrus; and the forces of the Medes and Persians were already united together, and were making advances towards the attainment of the empire of the world; the *second* Beast, or the united kingdom of Media and Persia, is therefore made the immediate subject of the prophecy, and the kingdom of Babylon is passed over. The fourth Beast, representing the Western Roman Empire, is also here unnoticed; because it was not connected with the Mahometan Apostasy, whose permanent influence was confined to the territories of the three first ruling kingdoms of the world.

The prophecy is given in the following words, Dan. chap. viii. v. 1. “ In the third year of the
 “ reign of King Belshazzar, a vision appeared
 “ unto me, even unto me, Daniel, after that
 “ which appeared unto me at the first. 2. And
 “ I saw in a vision, and it came to pass, when
 “ I saw, that I was at Shushan, in the palace,
 “ which is in the province of Elam; and I saw
 “ in a vision, and I was by the river of Ulai.
 “ 3. Then I lifted up mine eyes, and I saw,
 “ and behold there stood before the river a Ram,

“ which had two horns ; and the two horns
“ were high, but one was higher than the other,
“ and the higher came up last.”

And afterwards the vision is thus interpreted by the angel, v. 15. “ And it came to pass
“ when I, even I, Daniel, had seen the vision,
“ and sought for the meaning, then, behold,
“ there stood before me as the appearance of a
“ man. 16. And I heard a man's voice between the banks of Ulai, which called, and
“ said, Gabriel, make this man to understand
“ the vision. 17. So he came near where I
“ stood : and when he came, I was afraid, and
“ fell upon my face : but he said unto me, Understand, O son of man : for at the time of
“ the end shall be the vision. 18. Now as he
“ was speaking with me, I was in a deep sleep
“ on my face toward the ground : but he touched me, and set me upright. 19. And he said,
“ Behold, I will make thee know what shall be
“ in the last end of the indignation : for at the
“ time appointed the end shall be. 20. The
“ ram which thou sawest having two horns are
“ the kings of Media and Persia. 21. And the
“ rough goat is the king of Grecia : and the
“ great horn that is between his eyes is the first
“ king.”

As it is said in the introduction to the vision, that Daniel, as minister to the King of Babylon,

was then resident in the royal palace of Shushan ; we learn that Shushan, with the province of Elam, of which it was the metropolis, was, at the date of the vision, in the hands of the Babylonians ; but about three years after, Abradates, Viceroy or Prince of Shushan, revolting to Cyrus, it was thenceforth joined to the Empire of the Medes and Persians.

The Prophet, in relating the vision, describes himself as being by the river Ulai, when he sees a Ram standing before it. Now the river Ulai is situated between the kingdom of Babylon and the kingdoms of Media and Persia ; the position of the Ram therefore, as it appeared to Daniel standing before that river, aptly represented the situation of the kingdom of the Medes and Persians, or rather of its forces, at the time the vision was seen.

That the then actual situation of the Medes and Persians, is the object of the description, and that the river Ulai was not made the scene of the first part of the vision, merely because Daniel, when he saw the vision, was himself in the neighbourhood of that river, will appear from a subsequent part of the prophecy, where this first position of the Ram is again referred to, and (being then advanced into Asia Minor, in which place it was overthrown by the He-goat) it is spoken of as the Ram that Daniel “ *had* seen standing before the river.”

And here it seems necessary to remark, that though I consider the four Beasts as symbols of four kingdoms, distinguished from each other, and forming a territorial division of the whole prophetic earth, and having therefore each its peculiar territory, yet I do not understand that these *living* Beasts represent the territories themselves, but chiefly the strength, population, and forces belonging to them. The forces and strength of the kingdom of the Medes and Persians, we see, by the description given by Daniel, were confined to the side of the river Ulai; for they had not yet passed over into the province of Babylon, and still less into Asia Minor.

I may here observe, that other instances are found in this prophecy, where an allusion is made to geographical position, *viz.* in the description given of the conquests of the Medes and Persians (v. 4), in that of the march of Alexander the Great to attack Darius (v. 5), and in that of the Mahometan conquests (v. 9).

The accuracy with which the situation of this kingdom at the time Daniel saw the vision is here described, is worthy of particular notice, as tending to confirm the principle, which will be found to be universally true, that the historical prophecies all commence from the time in which the prophets wrote.

The Ram is said to have two horns, which the Angel interprets as representing “ the kings “ (or kingdoms) of Media and Persia;” of these, Persia, which ultimately became the higher, came up last, for it was the more modern nation, and may perhaps be considered as having arisen as a horn of this Beast, only five years previously to the date of the vision, or in the year A. C. 558; when the Persians came as auxiliaries under Cyrus to his uncle Cyaxares, the King of the Medes. These last, as being the most ancient nation, are always first named in history; and the Empire is called that of the Medes and Persians, not that of the Persians and Medes: but the Persian horn must be considered as having, agreeably to the prophecy, become the highest, when Cyrus, the Persian, became the head of the united kingdoms; accordingly, after this time, it is generally spoken of only as the *Persian* Empire.

4. “ I saw the Ram pushing westward, and “ northward, and southward; so that no beasts “ might stand before him, neither was there any “ that could deliver out of his hand; but “ he did according to his will, and became “ great.” The conquests of Cyrus are here described, by which the kingdom of the Medes and Persians obtained the Empire of the world, or “ became great,” none being able to resist

them. They are described in history in the same order in which they are related in the symbolical description of the prophet ; only it is to be observed, that of his conquests in a southerly direction, one alone is mentioned, being that of the most importance, namely, the taking of Babylon ; which was the last event, and completed his success ; and which is described by the pushing southward of the Ram.

The following quotation from the history of Prideaux will form the best commentary upon this part of the prophecy, describing the conquests of the Medes and Persians in a Westerly, Northerly, and Southerly direction. “ The
“ Medes and Persians growing still upon the
“ Babylonians, and Cyrus making great pro-
“ gress in his conquests, by taking Fortres-
“ ses, Towns, and Provinces, from
“ them ; to put a stop to this pre-
“ vailing power, the King of Baby-
“ lon, about the fifth year of his reign, taking
“ a great part of his treasure with him, goes
“ into Lydia to King Cræsus, his confederate,
“ and there by his assistance framed a very for-
“ midable confederacy against the Medes and
“ Persians, and with his money, hiring a very
“ numerous army of Egyptians, Greeks, Thra-
“ cians, and all the nations of Lesser Asia, he
“ appointed Cræsus to be their General, and

Anno 551.
Belshazzar 5.

“ sent him with them to invade Media, and
 “ then returned again to Babylon.

“ Cyrus having full intelligence of all these
 “ proceedings, made suitable preparations to
 “ withstand the storm ; and when all was ready,
 “ marched against the enemy. By this time,
 “ Cræsus had passed over the river Halys, taken
 “ the city of Pteria, and in a manner destroyed
 “ all the country thereabout : but
 “ before he could pass any farther, Anno 548.
Belshazzar 8.
 “ Cyrus came up with him, and
 “ having engaged him in battle, put all his nu-
 “ merous army to flight ; whereon Cræsus re-
 “ turning to Sardis, the chief city of his king-
 “ dom, dismissed all his auxiliaries, ordering
 “ them to be again with him at the beginning of
 “ the ensuing spring : but Cyrus, pursuing the
 “ advantage of his victory, followed close after
 “ him into Lydia,” when the few forces that
 Cræsus could collect together being defeated,
 he shut himself up in Sardis, where “ Cyrus
 “ pressed the siege so vigorously, that he took
 “ the city before any of his allies could come
 “ to its relief, and Cræsus in it.”

“ After this Cyrus continued sometime in
 “ Lesser Asia, till he had brought all the several
 “ nations which inhabited it, from the Egean
 “ Sea” (the *Western* boundary of his conquests)
 “ to the Euphrates, into subjection to him.

“ From hence he went into Syria and Arabia,
“ and there did the same thing ; and then
“ marched into the upper” (or *Northern*)
“ countries of Asia, and having there also set-
“ tled all things in a thorough obedience under
“ his dominion, he again entered Assyria, and
“ marched on” (*Southward*) “ towards Baby-
“ lon, that being the only place which now held
“ out against him : and having overthrown Bel-
“ shazzar in battle, he shut him up in Babylon,
“ and there besieged him. This happened in
“ the ninth year after the taking of Sardis. This
“ siege proved a very difficult work ;” yet after
two years, he took the city by stratagem,
turning the course of the river, and entering
it through the channel thus laid dry, “ and this
“ concluded all his conquests, after a war of
“ one and twenty years. For so long was
“ it from his coming out of Persia with his ar-
“ my for the assistance of Cyaxares, to his tak-
“ ing of Babylon ; during all which time he
“ lay abroad in the field, carrying on his con-
“ quests from place to place, till at length he
“ had subdued all the East, from the Egean
“ Sea to the river Indus, and *thereby erected*
“ *the greatest Empire that had ever been in Asia*
“ *to that time.*”

There is no mention made in the prophecy of any further actions of the Ram, as nothing worthy of notice was afterwards performed ; the ex-

pedition of Cambyses, the son of Cyrus, into Egypt and Ethiopia, in which he lost almost the whole of the army; and the later expedition of Darius into Thrace, in the year A. C. 513, from which “he returned with the loss of half his army;” or those of Xerxes against Greece, carried on between the years A. C. 480, and A. C. 469, from which may be dated the decline of the Persian Empire, being by no means to be considered as contained in this account, which describes only those actions by which the Empire of the Medes and Persians was first established, or by which they “*became great.*”

In the following verses we are told, that the kingdom of Alexander succeeded to the kingdom of the Medes and Persians; its rapid conquests, great strength, and extensive but transitory dominion, are beautifully and accurately described. Ver. 5. “And as I was considering,
 “ behold an He-goat came from the West on
 “ the face of the whole earth, and touched not
 “ the ground; and the Goat had a notable horn
 “ between his eyes. 6. And he came to the
 “ Ram that had two horns, which I had seen
 “ standing before the river, and ran unto him in
 “ the fury of his power. 7. And I saw him come
 “ close unto the Ram, and he was moved with
 “ choler against him, and smote the Ram, and
 “ brake his two horns; and there was no power
 “ in the Ram to stand before him, but he cast

“ him down to the ground, and stamped upon
“ him ; and there was none that could deliver
“ the Ram out of his hand. . 8. Therefore the
“ He-goat waxed very great : and when he was
“ strong, the great horn was broken, and for it
“ came up four notable ones toward the four
“ winds of heaven.”

These words describe the victories obtained by Alexander the Great over Darius ; with the consequent fall of the Persian, and the rise of the Grecian Empire, and the subsequent division of the kingdom of Alexander into four minor kingdoms ; and as I can add nothing to Bishop Newton's interpretation of this part of the prophecy, I shall give it in his own words.

The He-goat is said to come with extraordinary swiftness from the West, or from Europe ; and the marches of Alexander at the head of the forces of Greece “ were so swift,
“ and his conquests so rapid, that he might be
“ said in a manner to fly over the ground with-
“ out touching it ; he flew with victory swifter
“ than others can travel ; often with his horse
“ pursuing his enemies with the spur whole
“ days and nights, and sometimes making long
“ marches for several days one after the other ;
“ as once he did in pursuit of Darius, of near
“ forty miles a day, for eleven days together ;
“ so that by the speed of his marches he came

“ upon his enemy before they were aware of
 “ him, and conquered them before they could
 “ be in a posture to resist him.” Bishop New-
 ton observes further, that “ we can hardly read
 “ the description given of the overthrow of the
 “ Ram by the He-goat, without having some
 “ image of Darius’s army standing and guarding
 “ the river Granicus, and of Alexander on the other
 “ side with his forces plunging in, swimming
 “ across the stream, and rushing on the enemy
 “ with all the fire and fury that can be imagined.
 “ It was certainly a strange, rash, mad attempt,
 “ with only about thirty-five thousand men to
 “ attack, at such disadvantage, an army of more
 “ than five times the number: but he was suc-
 “ cessful in it, and this success diffused a ter-
 “ ror of his name, and opened his way to the
 “ conquest of Asia. ‘ And I saw him close un-
 “ to the Ram:’ he had several close engage-
 “ ments, or set battles with the King of Persia,
 “ and particularly at the river Granicus, in
 “ Phrygia, at the Straights of Issus, in Cilicia,
 “ and in the plains of Arbela, in Assyria.
 “ ‘ And was moved with choler against him,’
 “ for the cruelties which the Persians had ex-
 “ ercised towards the Grecians. ‘ And he
 “ smote the Ram, and brake his two horns.’
 “ He subdued Persia and Media, with the
 “ other provinces and kingdoms of the Persian

“ Empire, and it is memorable, that in Persia,
“ he barbarously sacked and burned the royal
“ city of Persepolis, the capital of the Empire ;
“ and in Media, Darius was seized and made
“ prisoner by some of his own traitor-subjects,
“ who not long afterwards basely murdered him.
“ ‘ And there was no power in the Ram to
“ stand before him, but he cast him down to
“ the ground, and stamped upon him ;’ he con-
“ quered wherever he came, routed all the
“ forces, took all the cities and castles, and
“ entirely subverted and ruined the Persian
“ Empire. ‘ And there was none that could
“ deliver the Ram out of his hand ;’ not even
“ his numerous armies could defend the King
“ of Persia, though his forces in the battle of
“ Issus amounted to six hundred thousand men,
“ and in that of Arbela to ten or eleven hun-
“ dred thousand men ; whereas the whole num-
“ ber of Alexander’s was not more than forty
“ seven thousand in either engagement. So
“ true is the observation of the Psalmist, xxxiii.
“ 16. ‘ There is no king saved by the multi-
“ tude of an host :’ and especially when God
“ hath decreed the fall of Empires, that even
“ the greatest must fall. The fortune of Alex-
“ ander, of which so much hath been said,
“ Plutarch hath written a whole treatise about

“ it ; the fortune of Alexander was nothing
 “ but the providence of God.”

“ The notable horn between the eyes of the
 “ He-goat, is explained by the Angel to repre-
 “ sent the first king or the kingdom of the
 “ Greeks in Asia, which was erected by Alex-
 “ ander the Great, and continued for some
 “ years in his brother Philip Aridæus, and his
 “ two young sons Alexander Ægus and Hercu-
 “ les.’ But when the He-goat was strong,
 “ the great horn was broken—which the
 “ Angel thus interprets, ver. 22. Now that
 “ being broken, whereas four stood up for it,
 “ four kingdoms shall stand up out of the na-
 “ tion, but not in his power. The Empire of
 “ the Goat was in its full strength, when Alex-
 “ ander died of a fever at Babylon : he was suc-
 “ ceeded on the throne by his natural brother,
 “ Philip Aridæus, and by his own two sons,
 “ Alexander Ægus and Hercules : but in the
 “ space of about fifteen years they were all
 “ murdered, and then the first *horn*, or king-
 “ dom, was entirely *broken*. The royal family
 “ being thus extinct, the governors of provinces,
 “ who had usurped the power, assumed the
 “ title of kings : and by the defeat and death
 “ of Antigonus, at the battle of Ipsus, they
 “ were reduced to four, Cassander, Lysimachus,

“ Ptolemy, and Seleucus, who parted Alexander’s dominions between them, and divided and settled them into four kingdoms.”

The chief object of the prophecy of the Ram and the He-goat, is to give the history of the Mahometan Power. We are now regularly carried down to the time of the divided Macedonian Empire. The prophecy thus continues: 9. “ And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land;” which passage the Angel interprets as follows: 22. “ Now that,” (or the great horn) “ being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand.”

The Mahometan power which originated at Mecca, is here described as appearing amongst the four kingdoms of the divided Macedonian Empire; and we find, that about the year 632, it first appeared upon the prophetic earth, in the upper part of Arabia, which formed part of the kingdom that fell to the share of Ptolemy, upon the division of the empire into four parts.* It is said to appear “in the *latter time of their kingdom,*” that is after the dominion was passed away from them, and they had become subject to the Romans.

We have already observed in the vision of the Four Beasts, that the little horn is described as “having eyes,” on account of its being meant to represent a prophet or teacher, and we may observe that the little horn here spoken of, is also described as bearing a prophetic character, for it is said to represent “a king understanding dark sentences;” that is, who is a teacher of some new and mysterious doctrine, implied under the term dark sentences; in which sense the phrase is used in the following passage of the Psalms: “I will incline mine ear to a parable, I will open my *dark sentence* upon the harp.” The Prophet here is also said to be a warrior, or one “of *fierce countenance.*”

* Rollin, vol. viii. chap. II. sect. I.

Echard observes, that “ as Mahomet recom-
“ mended his doctrine by indulging his prose-
“ lytes in their sensual desires, so he took care
“ to plant and propagate it by the power of the
“ sword, promising peculiar recompences in his
“ imaginary paradise to those who appeared
“ the valiant assertors of it, upon which ac-
“ count it gained incredible ground in a short
“ time. He first spread it in his native country,
“ which was Arabia the Happy, where the peo-
“ ple, for the generality, were buried in a pro-
“ found ignorance, and divided into twelve
“ sorts or sects of religion, and all of them Pa-
“ gan and Idolatrous. When he found his doc-
“ trine almost universally received there, he
“ placed himself at the head of a company of
“ thieves and fugitive slaves, who fled from all
“ parts to him, allured by a promise he had
“ given of protecting them, and by a law he
“ had taught and published, that *it was the will*
“ *and command of God that all men should be*
“ *free.* By the help of these proselytes he as-
“ sumed a sovereign power, and so by a double
“ usurpation declared himself both King and
“ Prophet of the Saracens.”

It will be interesting to us, who live in the days of Infidelity, to remark, that the Mahometan and Infidel powers are both (Rev. chap. ix. 2, and xi. 7) described as rising “ *out of the*

“ *bottomless pit* ;” by which is doubtless implied, that they bring with them *the doctrines of Devils*. So we shall find a remarkable resemblance between them ; for the doctrines promulgated by each allowed a freedom from all restraint of laws, human and divine. Their followers were taught that they were free to abandon themselves to their own lusts, and free to seize, by force of arms, the possessions of others.

The following expressions found in the prophecy, that “ *His power shall be mighty, but not by his own power*,”—that “ *by peace he shall destroy many*,”—that “ *through his policy he shall cause craft to prosper in his hand*,” I conceive are all meant to point out a peculiarity in the Mahometan power, viz. that it would chiefly owe its *success in arms* to the promulgation of its *new doctrines* ; so we find that the progress of its arms has been at all times furthered by its making converts of the inhabitants of the countries it overrun, and also by the enthusiasm produced in the Mahometan armies by their principles, and by their avowed design of rendering their faith universal.

And here we find a perfect resemblance between the French Infidel, and the Mahometan powers : for as the one was produced by the preaching of Mahomet, so the other sprung up

from the dissemination of the doctrines of Voltaire : and both have been alike zealous in their endeavours to obtain universal Empire, by uniting the influence of the seduction of their doctrine, to that of the terror of their arms.

The Mahometan power is said to arise “ when the transgressors are come to the full ;” from which it appears, that the Saracens were raised up in order that they might chastise the corrupt members of the Greek Church. So, in the Revelations, we find the symbolical representation of the *third* Trumpet describes the introduction of the heresy of Nestorius into the Greek Church, which happened in the year 433 ; and afterwards, the sounding of the *fifth* Trumpet introduces the Saracenic Woe, which began after an interval of about two hundred years from the first introduction of the heresy, when, as we learn from this prophecy, the “ transgressors were “ come to the full.”

The Mahometan power is said “ to wax exceeding great towards *the South*, and towards “ *the East*, and towards *the pleasant land*.”

The first seat of the Mahometan Power was in *the South*, Mecca being the birth place of the Prophet, and the Peninsula of Arabia the scene of his conquests. His successors extended their Empire, and first entered upon the pro-

phetic Earth in the upper part of Arabia, which was the *Southern* part of the Macedonian Empire. They then directed their arms towards the *East*, “and having overcome the Persians “ in the year 632,* and slain Hormisda the Second, the last Persian king of the race of Artaxerxes, they seized on the kingdom, “ and buried the renown of that nation in captivity.” Afterwards, having completed their conquest of Arabia, by the capture of Bosra, the capital City, they marched into Syria, took Damascus, and laid siege to Jerusalem, which they also took, A. D. 637, after a siege of two years: thus extending their conquests “ *towards the pleasant land.*”

The Mahometans afterwards further extended their conquests, towards the East, to the river Indus; towards the West, over Africa and part of Spain; and towards the North, over Asia Minor and Greece.

10th verse. “And it waxed great, even to “ the host of heaven, and it cast down some of “ the host, and of the stars to the ground, and “ stamped upon them.” In symbolical language, the Host of heaven, and the Stars, when applied to spiritual things, represent the Ministers of the Church, that is, if the Host of heaven and the

* Echard Rom. Hist. in loc.

Stars are to be taken as different expressions for one and the same thing : but if the expression Host of heaven, is to be considered as meaning the universal system of the heavenly bodies, including stars of greater and less magnitude, then the Host of Heaven, must be considered as meaning the Church ; and the greater stars alone, as distinguished from the inferior ones, must represent the Bishops and Pastors of that Church. This interpretation of the symbol of the stars, when applied to spiritual things, is fully confirmed by Revelations, chap. i. verse 20, where the seven Stars are said to be the seven Angels, or Bishops of the seven Churches of Asia Minor ; to whom the Apostle is afterwards directed to address those seven beautiful Epistles, with which the Book of Revelations commences : and with this instance I must content myself for the present ; though it will always be found, that whenever a Star is mentioned in the Revelations, it means, if applied to spiritual things, a Bishop, or Pastor of the Church.

This expression, “ *some* of the host, and “ of the stars,” were cast to the ground, is not, I conceive, intended to imply, that only a certain proportion of the Ministers of the Church were cast down, where the influence of Mahomet prevailed ; but in strict agreement with the symbols used by Saint John, the Ministers and Pas-

tors of the *Eastern Church* are considered as part of the Stars belonging to the whole prophetic Earth; in Saint John, they are called "the *third part* of the Stars," here they are called "*some* of the Stars;" and we thus are led to understand, that the superstition of Mahomet affected *only* the *Eastern Church*.

V. 11. "Yea, he magnified himself even to
 " the prince of the host; and by him the daily
 " sacrifice was taken away, and the place of his
 " sanctuary was cast down." Mahomet allowed our Saviour to be superior to Abraham and Moses; but as coming last, he considered himself as still superior to Christ; and thus "magnified himself to" him who is "the Prince of the host," or the head of his Church. "The daily sacrifice" of prayer offered to our Saviour, was taken away, and "the place of his sanctuary," or the Eastern Church, was cast down.

V. 12. "And an host was given him against
 " the daily sacrifice, by reason of transgression,
 " and it cast down the truth to the ground, and
 " it practised and prospered." The reason why this power was given to Mahomet, is here made known; it was given by "reason of transgression," or because the Eastern Church had left the simplicity of the true faith, and was filled with the most heretical opinions. The Dra-

gon some time before, as represented in Revelations xii. 4, had drawn down with his Tail “the *third part* of the Stars of heaven;” that is, the Devil had already seduced, by False Doctrines, the Bishops of the Eastern Church, or the third part of the Stars, and Mahomet was commissioned to chastise their departure from the faith, and to take away the form of worship where there was no longer any spirituality: and so in the parallel prophecy in Revelations, ix. 4, we find, the Saracens were commissioned not to hurt the “*grass nor any green thing*, neither “any tree, but only those men which had not “*the Seal of God in their forehead:*” that is, not to hurt any *spiritual worshippers*, but only those, who having departed from the faith, were no longer under *the protection of God*, or considered as his servants. “It cast down the “truth to the ground,” for the Mahometan Power, ignorant that it was God alone that enabled it to prevail against the Eastern Church and Empire, exalted itself against God, and cast down the truth, denying the Divinity of our Saviour. “And it practised and prosper-
“ed.” Success attended it in all that it was permitted to perform, and it was enabled to place itself on the ruins of the Church and Empire, and to stand there as the great apostatical power of the East.

V. 13. " Then I heard one saint speaking,
 " and another saint said unto that certain saint
 " which spake, How long shall be the vision
 " concerning the daily sacrifice, and the trans-
 " gression of desolation to give both the sanc-
 " tuary, and the host to be trodden under foot.
 " 14. And he said unto me, unto two thousand
 " three hundred" (or as the Septuagint reads,
 two thousand four hundred) " days ; then shall
 " the Sanctuary be cleansed."

It has already been clearly shewn in examining other prophecies, that the 1260 years prosperity of the Papacy terminated in the year 1792; and that the thirty years destruction of the Roman Empire will terminate in the year 1822, when the Papal and Infidel Powers will be destroyed, and the Jews restored to their own land; after this, we have found, that prophetic history becomes less distinct, and that the world is left in a state of trouble, " such as
 " there never was since there was a nation,"* nothing more being mentioned except the blessedness of those who should reach to the end of a *further period of forty-five years*,"† or to the year 1867.

The importance of that part of the prophecy which is now before us, will therefore appear,

* Dan. xii. 1.

† Dan. xii. 12.

if we consider that it is the only source from which any further information can be derived respecting this period, of which so little is said; and the result of my examination of it, whether satisfactory or not, I can assure the reader has at least been fairly obtained; indeed for some time I considered myself as disappointed in the result; though this did not alter my opinion, that but one interpretation could be admitted.

It may be well perhaps here to state, that in examining any prophecy, it has always been my practice, in order to secure an unbiassed judgment, not to make a comparison of it with history, till I had previously given it the fullest examination by itself; because prophetic narrative may be obscured by preconceived notions, but the language of history is incapable of being perverted.

In undertaking the examination of the vision of the Ram and the He-goat, the following then were the expectations I formed from a consideration of the prophecy alone; first, I was decidedly of opinion, that the history detailed in it began in the year in which the vision was seen; secondly, of the three readings, which are mentioned as found in different manuscripts, namely, 2400 years, 2300 years, and 2200 years, I expected that the first would be found to be the true number of Daniel: my reason for this opinion was,

that it is a sacred number, or divisible by three, which all the known numbers of Daniel are, a property not found either in the number 2300, or 2200. Thirdly, I expected that the period would terminate either with the year 1822, or the year 1867. But though on the general principle, *that all the prophecies are formed on one plan*, I concluded that the expiration of the 2400 years (their commencement being fixed to the third year of Belshazzar) would be found to coincide with some other period, I could not, in considering the years 1822 and 1867, give a preference to one period rather than another, for there were objections to both; first, the year 1822 appeared to be too early; for if the kingdom of Christ were to make so rapid a progress, as that in the *same year* in which the Jews are first restored to their own land, the nations of the East should be completely cleansed from the Mahometan superstition; it seems inconsistent to suppose, that the farther period of *forty-five* years would elapse before the conversion of the Pagan nations of India, &c. would be effected; and before the period of universal blessedness would commence; when every nation in the world will form a part of the Church of Christ.

On the other hand, the year 1867 appeared to be too late, for if the sanctuary of the Eastern

Church was not to be cleansed from the Mahometan superstition till that year, there would be a longer interval than we could suppose, between the restoration of the Jews in the year 1822, and the establishment of the spiritual worship of Christ among the people situated in the immediate vicinity of the restored Jewish Church; and as the only event we know of, which is to take place from the fall of the Roman Empire and the Papacy to the establishment of the kingdom of Christ, is the consumption of the Roman Empire as it were, by burning, those days would thus appear to be much prolonged, which Daniel describes, when he says, "There shall be a time of trouble, such as never was since there was a nation;" and of which our Saviour speaks typically, when he says, "That except those days should be shortened, no flesh should be saved."

Such were my previous expectations, which, as usual, I wrote down or fixed firmly in my mind before I proceeded to prove the correctness of them. My disappointment was afterwards very great, on referring to the work of Prideaux, to find that the third year of Belshazzar, when the vision was seen, was the year 553 before Christ, and therefore that the period of 2400 years would terminate neither in the year 1822 or 1867, but in the year 1847. This was the

more disappointing, as it was the last prophecy I had to examine, and I had already succeeded to my full satisfaction in every other part of the prophetic writings of Daniel, Esdras, and Saint John ; but finding that even no probable conjectural amendment of the numbers would give any satisfactory result, I considered the case as perfectly hopeless, and intended so to represent it, and to recommend the waiting for the event ; or, as a last hope, the consultation of other manuscripts, if such should ever be discovered.

The precision I had hitherto found in prophecy led me, as I have just observed, to expect that this period of 2400 years would terminate with one or other of the periods elsewhere mentioned by Daniel ; for I did not see without such coincidence, how the interpretation of a single and detached prophecy could ever be convincing and satisfactory. It was not, therefore, till after every hope had left me, that I observed that a remarkable agreement was shewn even by the result I had obtained between all the numbers of Daniel ; for though the period of the 2400 years is not thus made to terminate with either of the other periods, it exactly divides the difference between them into two regular portions ; a coincidence, but a degree less remarkable, than if it had terminated at the same time with one of them ; and more

suitable to my expectations, as it removed the difficulty I had found in fixing upon either, the one being too early, and the other being too late.

The reader then will observe, that the year 1847 divides the period of 45 years into two regular portions of 25 and 20 years each: the periods formed by all the numbers of Daniel, will therefore be 1260 years, 30 years, 25 years, and 20 years; the first period ended in the year 1792, for the Papacy having prospered 1260 years, then suddenly began to fall; the second period will terminate in the year 1822 with the final destruction of the Roman Empire and of the Papacy, and with the commencement of the restoration of the Jews; the third period (if rightly calculated) will terminate in the year 1847, with the removal of the Mahometan superstition from the Eastern Church, or rather perhaps from all the nations of the East where it is now professed; and the fourth and last period will terminate in the year 1867, with the reception of the nations of China and India, and all the idolatrous nations of the whole world into the Church of Christ.

I must apologize for having detained the reader with so minute a detail, but the confidence to be placed in any result must depend in a great degree upon the way in which it has been

obtained; every one is therefore bound to explain minutely the method used by him, especially in such a case as this, where the subject is of the greatest importance, and the result may perhaps by some be considered as questionable. It is certainly not directly supported by any other Prophecy; but considering that the event could not so well fall into any other place, and that the number falls into an interval, so as to form a regular series with the other numbers of Daniel, I confess, though I dare not say that it is certain, it appears to me to be satisfactory. I might indeed plead that it is the most satisfactory solution that the question admits of, for I have already explained that it would not have been in all respects satisfactory had the result been either of the two numbers I was led to expect, from supposing that a precise and marked termination of the period could not be elsewhere obtained.

We suppose therefore the answer of the Saint to the question, how long the vision should last till the sanctuary should be cleansed from the Mahometan superstition? to imply, that it would be cleansed in the year 1847; but as the Papal Power began to fall 30 years previously to the year in which it will be entirely removed from the sanctuary of the Western Church, it may be supposed that the Mahometan Power

will also begin to fall some years previously to its being entirely removed from the Sanctuary of the Eastern Church. As it has been raised and supported by the sword, so the beginning of its fall ought doubtless to be dated from the fall of the Ottoman Empire, which is the event that next succeeds in the Prophecies of Saint John, to the miseries that have been inflicting since October, 1812, on the French nation; whenever therefore these abate*, we may shortly expect the fall of the Ottoman Empire to follow, and consequently the fall of the Mahometan Religion to commence.

It is said in a following verse, that in the end it should be "*broken without hand;*" by which expression we may suppose that there is a reference made to a passage in the vision of the Great Image, where the destruction of the nations of the Western Roman Empire is said to be effected by the smiting of the stone "*cut out without hands;*" for we find that the Eastern and Western Empires are broken at the same time, and involved in one common destruction;

* Soon after this was written the period here referred to arrived, for the Fifth Vial of Wrath, poured out upon the Seat of the Beast, was exhausted on 2d April, 1814. The Beast of the Bottomless Pit, or the Infidel Power, as I had constantly affirmed he would eventually do, subsequently *left France and "passed over" to Italy.*

the Ottoman or Eastern Empire being destroyed upon the pouring out of one of the Seven Vials, which occupy the period of the destruction of the Western Empire.

The expression, that the stone is "*cut out without hand,*" I have before explained in considering the vision of the Great Image, as implying, that the destruction of the nations of the Western Empire, and the establishment of the Kingdom of Christ, is not the work of man, but of God. So we see that now, as formerly, the enemies of the Church are confounded and destroyed by an unseen influence; "a tumult from the Lord" is every where upon them, therefore, as in old time, every man's hand is against his fellow, and they are smiting down one another and destroying one another*.

This description, and that also given in the Revelations, where we find that the destruction of the Ottoman Empire is symbolically represented by the river Euphrates being *dried up*, might appear to authorize the supposition that its power will gradually waste away, and that its end will be, that its resources will be dried up by internal dissensions and fightings and civil wars: yet I do not think that we can form any very decided opinion on this subject, because

* Judg. vii. 22. 1 Sam. xiv. 20. Zech. xiv. 13.

it might be said to be broken without hand, or by the stone cut out without hands, that is by the power of Christ, were a foreign power influenced to become the instrument of its destruction; and as the Ottoman Empire from its first commencement has been symbolized by the river Euphrates, the *entire removal* of this Empire (in order to prepare the way for the return of the ten tribes) *from whatever cause its fall may proceed*, could not be represented by any symbolical description more expressive, than by the drying up of this river. In three or four years, however, there is every reason to believe, that the question as to the manner of the fall of the Ottoman Empire, which I do not see can with certainty be previously determined from the prophecy, will be decided by the event.

The "little horn," which is the principal object in this prophecy, and which we are told represents "a king of fierce countenance, and "understanding dark sentences, who should "destroy the mighty and the Holy people," was supposed by the older commentators to represent Antiochus Epiphanes; and the eleventh verse, where it is said that he magnified himself even "to the prince of the host, and by him

“ the daily sacrifice was taken away, and the place of his sanctuary was cast down,” was understood literally, and was considered as relating to the Temple of Jerusalem, and not to the Church of Christ, of which that Temple is universally admitted to have been a type.

But though by thus adopting a literal interpretation, the history of the little horn was made to agree in some measure with the history of Antiochus Epiphanes, the enemy and cruel persecutor of the Jews, the application fails (as Sir Isaac Newton has shewn) in so many instances, that this interpretation of the symbol is clearly inadmissible.

Sir Isaac has therefore proposed, and Bishop Newton has also adopted, an interpretation of this prophecy, in which the little horn of the He-goat is considered to be a symbol of *the Empire of the Romans as established in the East*, or in those countries which had before been the seat of the Macedonian Empire ; and it is supposed that “ their actions within the dominions of the Goat, and not their affairs in the Western Empire, are the principal subjects of this prophecy.” This interpretation has also been adopted by Mr. Cuninghame.

But though the countries of the East, which were conquered by the Romans, were afterwards overrun by the Mahometans, and though

the Romans cast down and destroyed the Temple at Jerusalem, and caused the daily sacrifice to cease, as Mahomet and his Successors overthrew the spiritual Temple of the Christian Church, and took away the daily sacrifice of prayer, and it therefore happens that the prophecy may be accommodated in some measure to the Roman Power in the East, yet in many particulars this interpretation of the symbol also will be found to fail: and I agree with Mr. Faber on general principles, that the prophecy is only applicable to the Mahometan Apostasy; because, as he observes, it is improbable “that the same power, “which, in the former vision, was represented “under the symbol of a great and terrible beast, “should now be described under that of only a “*little horn* ;” and again, because Daniel would thus be made “liable to the charge of unvary- “ing repetition, for if the little horn of the “He-goat or third beast be *the Roman Empire*, “the vision of the Ram and He-goat is a mere “repetition of the greater part of the vision of “the Four Beasts:” whereas, if we apply it to the Mahometan Power, we have an appropriate and distinct subject for each of the prophecies of Daniel. In the dream of Nebuchadnezzar the *temporal histories* of the four great Empires are first given, by which the history of the world since the days of Daniel has been divided

into four distinct periods. In the vision of the Four Beasts the histories of the same four empires are repeated, *for the evident purpose of introducing*, in the second place, *the history of the Great Western or Papal Apostasy*, which has now already infected one half of the Christian Church for a period of more than twelve centuries. In the vision of the Ram and the He-goat, the histories of the Medo-Persian and Macedonian Empires are a third time repeated, *for the purpose of introducing*, in the third place, *the history of the Great Eastern or Mahometan Apostasy*, which has for nearly an equal period infected the other half of the Christian Church, situated in those countries which were formerly the seats of these Empires: and finally, in the vision of Daniel, in which he is informed of “that which is noted in the scripture of truth,” the lives of individual Kings of Persia, Greece, Syria, and Egypt, &c. are successively narrated, *for the purpose of introducing* the history of the most extraordinary individual that ever existed, *the great Infidel Power of the last days**.

* This statement agrees with Mr. Faber’s general view of these prophecies; except that as he does not consider the Infidel Power as an *individual*, his scheme does not shew the peculiar propriety of this Power’s being introduced in the last prophecy of Daniel by histories of *individual kings*, as by those of Persia, Macedon, Syria, and Egypt, &c. See Dan. chap. xi.

We also find, that according to this interpretation, while an appropriate subject is given to each of the prophecies of Daniel, and the whole together embrace a complete history of the world, and of the Church, the analogy of the prophetic symbols is accurately maintained; for the Great Western and Eastern Apostasies are respectively symbolized by the two similar little horns, bearing a prophetic character, which rose upon the Ten-horned Monster, and upon the third, or Macedonian Beast.

But while I admire the perfection of the prophecies of Daniel, as exhibited in this general plan, and the beauty of the analogy thus maintained in the description of the two great Apostasies, I cannot but lament that Mr. Faber has been led to carry the parallel between them a step farther than he was authorised to do by any scriptural warrant; and that he has made it a fundamental part of his system that they *began and would terminate together*, a circumstance which would be connected alone with history, and which, if true, would add nothing to the perfection of prophecy, which consists in the accuracy with which historical facts *are described*, whatever those facts may be. And though Whiston, and I believe other commentators, assign the year 606 for the rise of the Papal horn, this opinion, I conceive, should have

been rejected by Mr. Faber, and the 1260 years of the Papacy should have been acknowledged to have commenced before the rise of Mahometanism, when the evidence of facts shewed him, that the Seventh Trumpet, which Whiston, Mede, and all the best commentators agree marks the expiration of the 1260 years, sounded in the year 1792.

Former commentators, I believe, attempted to bring no evidence from prophecy of this supposed cotemporary rise of Popery and Mahometanism; and the elaborate argument (given also in the form of algebraical demonstration) * by which Mr. Faber attempts to give to the opinion a scriptural foundation, is built upon data which (as I shall hereafter shew in considering the last chapters of Daniel) are in themselves entirely erroneous.

I have already shewn, that the adoption of this opinion has obliged Mr. Faber to violate the synchronism, which is the most strongly established of any in the whole prophetic writings (see pages 49-52): and in examining his interpretation of the Ram and He-goat, we shall again too plainly discover the effects of this radical error, for it has obliged him to consider the 2400 years of this vision as necessarily ter-

* Faber's Dissert. vol. i. 3d edit. p. 228. 4th edit. p. 256.

minating at the distance of 1260 years from the first rise of Mahometanism, that is, about the year 1866; and he has been consequently led to assign too late a date to the commencement of the vision. That this is the case, I shall not hesitate to attempt to prove, not only because so important a subject requires every one to speak faithfully, and without partiality, but because I am convinced that every commentator on prophecy, who is truly interested in his subject, and who is desirous to maintain the precision of prophetic language, would wish either that no suspicion should be cast upon his interpretations, or else that where they are not admitted to be convincing, the reasons should be brought forward why they are considered to be erroneous.

What must lead us to feel less confidence both in Mr. Faber's and Mr. Cuninghame's interpretations of this vision is, that their difference of opinion, as to the time of its commencement, appears not to have originated from a consideration of the vision itself, but from their *previous decisions as to the time of the termination of the 1260 years.*

The year A. C. 553, in which the vision was seen, *which is the only accurately defined date in the whole prophecy*, not being admitted to be the date of its commencement, either by Mr. Faber

or Mr. Cuninghame, and the victories of Cyrus, the founder of the Persian Empire, being by them excluded (by arguments, the soundness of which will hereafter be examined) there remains no other event for a period of at least forty years, which can be supposed to mark the commencement of the vision. Mr. Faber, in endeavouring to fix his date, limits himself however by the interpretation he adopts to a period of twenty-eight years, beginning with the year A. C. 536 ; and as he supposes the vision may commence from any point of time in this period, he very explicitly thus states the principle which alone has decided his choice to the precise year, A. C. 535. “ These 1260 days,” he observes, “ as we have already seen, synchronize with “ the last 1260 days of the 2200, 2300, or 2400 “ days ; such being the case, we have only to “ compute backwards 2200, 2300, and 2400 “ years, from the year of our Lord 1866, and “ according to the epochs to which they respectively lead us, we shall be able to decide “ with some degree of probability, both which “ of those three numbers is the true reading, “ and likewise at what era we are to date the “ commencement of the vision of the Ram and “ the He-goat.”

This mode of trial leads Mr. Faber to reject the readings 2200 and 2300, because these pe-

riods, if they terminate A. D. 1866, must commence respectively in the years A. C. 335, and A. C. 435 ; which periods “ are far too late for “ the proper date of the vision.” He therefore adopts the reading 2400, and supposes the year A. C. 535, being, according to Prideaux, the second year, or *possibly* the *latter end* of the first year, after Cyrus had succeeded to the empire on the death of his uncle Cyaxares, to be the true date of the commencement of the vision ; at which period the empire was in a state of peace.

Mr. Cuninghame having also excluded (though by a different argument from Mr. Faber) the victories of Cyrus from this vision, finds that it must have commenced according to his interpretation, which differs from that of Mr. Faber, somewhere within a space of sixteen years, viz. between the years A. C. 513 and A. C. 497,* and by a similar process, as we must suppose, of *backward reckoning* from the year 1792, is led to fix upon the precise year, A. C. 508, as the proper date of the commencement of this vision ; at which period the Persians were engaged in war.

These dates, viz. A. C. 535, and A. C. 508, being therefore the subjects of dispute between Mr. Faber and Mr. Cuninghame, the decision

* Cuninghame's Dissert. p. 277.

of the question, as to the correctness of their respective systems, has been made to turn upon the point whether the Ram, when first seen by Daniel, was in a quiescent state, as Mr. Faber supposes, in the year A. C. 535, or in the act of pushing Westward, Northward, and Southward, as Mr. Cuningham supposes, in the year A. C. 508. There is so little ground however in the prophecy for forming any strong opinion on this subject, that after its having been for several years discussed in the pages of a valuable periodical publication, no advances have, I conceive, been made towards obtaining a satisfactory decision upon it.* We must therefore, it evidently appears, either establish a *higher standard* of prophetic demonstration, or admit that it is in vain to attempt it, and that prophecy is not intended to be the subject of it.

I have before observed, that the third year of Belshazzar, or the year A. C. 553, is *the only date precisely established* in the whole vision; it follows therefore, that if we would give to it a satisfactory interpretation, we must in the first place assume that to be the date of its commencement. I must observe also, that to consider the vision as commencing from the time

* See Christian Observer, for the years 1807, 1808, 1810, and 1811.

at which it was seen by the prophet, is not only most natural in itself, but is agreeable to the analogy of all the other prophecies ; accordingly we shall find, that the Medo-Persian Empire is mentioned no less than four times in different prophecies of Daniel, which circumstance is solely owing to his always beginning his prophecy from the period in which he writes, and tracing down the stream of time, by a narrative more or less connected, till he reaches the ultimate and principal object of it, which in the visions of the Four Beasts, and of the Ram and the He-goat, and in his last vision, are severally the Papal, the Mahometan, and the Infidel powers.

In referring to the vision of the Great Image in support of this opinion, we shall there find that the prophecy commences *at the period in which the prophet wrote* ; for Daniel, in explaining the vision to King Nebuchadnezzar says, “ *Thou art this head of gold.*”

Again, if we refer to the vision of the Four Beasts, we find that the kingdom of Babylon is also there described in the state in which it was when the vision was seen ; for it is represented by a Lion *having eagle's wings*, because the kingdom of Babylon was then in possession of the empire of the world ; and subsequently to this its loss of empire is described, which hap-

pened only a few years after the date of the vision.

We shall also find, that the Ram, &c. according to the most simple interpretation of the prophecy now before us, accurately represents the united kingdoms of the Medes and Persians *in the state in which it was when the vision was seen*; the Medes and Persians being then established in the neighbourhood of the river Ulai, not having yet passed over into the province of Babylon; and we find also, that the first part of the prophecy accurately describes those victories of Cyrus, which, at the date of the vision, were on the very point of commencing.

In the last vision of Daniel, which gives the history of the Infidel Power, the *time present* is also spoken of, for the angel who communicates the prophecy to Daniel begins it by informing him, that “there shall stand up *yet*,” that is, besides the king *then reigning*, “three kings in “Persia*.”

In the Apocalypse we shall find that the *time present* is also first mentioned as introductory to that which is future; for Saint John is directed to “write the things that *are*,” and then “the “things which shall be hereafter†;” and so we find that in his prophecy the future histories of

* Dan. xi. 2.

† Rev. i. 19.

the Eastern and Western branches of the Empire are preceded by the admonitory and prophetic Epistles addressed to the Seven Churches in Asia *then existing*:

The opinion, therefore, that the vision of the Ram and the He-goat does not commence till eighteen years, as Mr. Faber supposes, or till forty-five years, as Mr. Cuninghame supposes, after Daniel saw the vision, would require the strongest evidence before it could be admitted. I shall now proceed to examine the arguments by which Mr. Faber and Mr. Cuninghame support their interpretations.

Mr. Faber, I find, formerly gave an earlier commencement to the vision, and agreed with Bishop Newton, that the pushings of the Ram Westward, Northward, and Southward, by which he became great, describe, principally at least, the conquests of Cyrus, the founder of the Medo-Persian Empire*. The reason given why he now excludes these conquests from the vision, and commences it at a later date is this, viz. that "*the Ram* is said to have *already* had *two horns* when Daniel first beheld it†," and that "this being the case, the date of the vision cannot be prior to the time when the Ram

* Faber's Dissert. vol. i. 3d edit. p. 262; 4th edit. p. 290.

† Faber's Dissert. vol. i. 3d edit. p. 260. 4th. edit. p. 288.

“ began to have two horns,” which Mr. Faber assumes to be after the death of Cyaxares, when the empire was united under the sole dominion of Cyrus.

But might we not argue with equal plausibility in considering the vision of the Four Beasts, that the Ten horned Monster *already* had *ten horns* when it was first seen by Daniel, and therefore that the vision does not commence till a period subsequent to the division of the Roman Empire, and the rise of the ten horns ; and that the victories of the Monster, which was “ dreadful and terrible, and strong “ exceedingly, that devoured, brake in pieces, “ and stamped the residue with his feet,” represent *not the victories of the Romans*, but the subsequent victories of modern Europe since the rise of the ten horns. Mr. Faber will doubtless not allow his argument to be so applied ; and the fact is, that from the first description of a symbol at the commencement of a prophecy, we can argue nothing as to the order of events, for we shall find that a symbol is always described in the first instance as complete and perfect in *all its parts* before the chronological narrative begins. With this exception, I agree that we cannot be too strict in refusing to admit any interpretation which would interrupt

the regular chronological order of events in a prophecy, upon which order the strength of its internal evidence and its character for accuracy must entirely depend. Mr. Faber's opinion, that the two horns did not rise till the Medes and Persians were united under the sole dominion of Cyrus, is therefore without any support ; but not only so, it may be proved from the prophecy to be erroneous, for it will hardly, I conceive, be denied, that it was at the period when *Cyrus the Persian became the head of the Empire*, that the Persian horn which "came up last" became "the highest;" the Persian horn must necessarily, however, be supposed to have *arisen* before it outgrew and overtopped the Median horn ; contrary to Mr. Faber's hypothesis, therefore, the Ram evidently had two horns before the empire fell under the sole dominion of Cyrus the Persian in the year A. C. 536, and Mr. Faber's argument for not commencing the vision till that year, because it had not till then two horns, is evidently fallacious.

Mr. Cuninghame does not maintain the same opinion with Mr. Faber, as to the time of the rise of the two horns ; but agrees with me, that this event may perhaps be best dated "from the year A. C. 559, when Cyrus was appointed commander of the united armies of

“ the Medes and Persians, to conduct the war
 “ against the Empire of Babylon.” As he
 therefore does not see the force of the argument,
 by which Mr. Faber attempts to prove that the
 vision begins at a late period, he himself endeavours
 to prove the same point in a different
 way.

The Ram, he observes, was seen by Daniel
 “ standing before the river Ulai, *i. e.* already
 “ firmly established to the west of that river,
 “ in those provinces which had composed the
 “ empire of Babylon. This circumstance,” he
 argues, “ shews that the date of the vision cannot
 “ be prior to the year A. C. 536*.” Now
 the conquests of Cyrus being thus necessarily
 excluded from the vision, there are no other
 conquests of the Medes and Persians, to which
 we can refer the pushings of the Ram, till about
 the year A. C. 513, in the reign of Darius Hystaspes.
 The vision therefore, says Mr. Cuninghame,
 must necessarily have begun about that
 time.

This argument appears to rest upon a merely
 gratuitous assumption, that when the Ram is
 said to be seen standing *before* the river Ulai, it
 means that he was on the Western side of the

* Cuninghame's Dissert. p. 276.

river ; Daniel being, as we are informed, on the Eastern side, in the province of Elam. But might I not with at least equal plausibility say, that as the Ram was seen standing *before* the river, it must be understood that he was *facing* it ; and that as it is said that he pushed* *Westward*, as a signal of conquest to be made in that direction, he must have been on the *Eastern side* of the river, and could not yet have passed over into Asia Minor.

The reader will also recollect, or will find, by a reference to pages 224, 225, that I have understood in a very different way from Mr. Faber and Mr. Cuninghame, the description which the Prophet gives of the first position of the Ram ; and finding that it is *first said* to stand before the river Ulai, and *afterwards*, when advanced into Asia Minor, that it is spoken of as the Ram which Daniel *had* seen standing before that river, I have concluded that the position of the Ram, when overthrown by the He-goat, was different from what it was when first seen by Daniel ; and that the vision therefore evidently began *before the Ram was established in Asia Minor*.

* “ *Butting with his horns*, for such is the meaning of the “ original word, and not *running*.” Christian Observer, 1811, p. 279.

I do not, however, lay great stress upon any of these arguments ; but consider the vision as commencing from the date in which it was seen, principally, because so to consider it is agreeable to the analogy of all the historical prophecies ; and in adopting this period for its commencement, I find every part of the vision accurately correspond with history.

Having thus considered the arguments upon which the interpretations of Mr. Faber and Mr. Cuninghame are severally founded, I shall now from the same historian, from whose work I extracted the account of the victories of Cyrus (see pages 227—229) quote the account of the victories of Darius Hystaspes—which are supposed by Mr. Faber to be those described by the prophet—that we may thus see how far such an interpretation is fairly admissible.

In the prophecy, we see the Medes and Persians pushing, in regular order, to the *West*, to the *North*, and to the *South*, beating down all opposition ; for it is said, “ that no beasts might “ stand before him,” and establishing themselves, or becoming great, by the overthrow of other kingdoms. The reader has already seen how accurately this representation describes the victories of Cyrus. The victories of Darius Hystaspes are described as follows: “ From the time

“ of the reduction of Babylon, Darius had set
“ himself to make great preparations for a war
“ against the Scythians, that inhabited those
“ countries which lie between the Danube and
“ the Tanais. In order whereto, having drawn
“ together an army of seven hun-
“ dred thousand men, he marched
“ with them to the Thracian Bos-
“ phorus, and having there passed over it in a
“ bridge of boats, he brought all Thrace in sub-
“ jection to him, and then marched to the Ister
“ or Danube.”—“ He there passed over ano-
“ ther bridge of boats into the country of the
“ Scythians ; and having there for three months
“ time pursued them through several desert and
“ uncultivated countries, where they drew him
“ by their flight of purpose to harass and destroy
“ his army, *he was glad at last to return with*
“ *one half of them, having lost the other half*
“ *in this unfortunate and ill-projected expedi-*
“ *tion.*”—“ He again repassed the river Danube
“ into Thrace, where, having left one of his
“ chief commanders with part of his army to
“ finish his conquests in those parts, and tho-
“ roughly settle the country in his obedience,
“ he repassed the Bosphorus with the rest, and
“ retired to Sardis, where he staid all the win-
“ ter, and the most part of the ensuing year, to
“ refresh his broken forces, and resettle his af-

Anno 513.

Darius 9.

“ fairs in those parts of his empire, after the
 “ shock that had been given them by the baffle
 “ and loss which he had sustained in this ill-
 “ advised expedition.”

“ About this time, Darius being desirous to
 “ enlarge his dominions *eastward*,
 “ in order to the conquering of Anno 509.
 “ those countries, laid a design of Darius 9.
 “ first making a discovery of them ;” which he
 successfully executed by building a fleet of ships,
 and sending it to sail down the whole course of
 the river Indus into the southern ocean. This
 enterprise being completed, and the fleet having
 returned by the way of the Red Sea, within the
 space of about two years and an half from its
 first sailing, he shortly afterwards “ entered In-
 “ dia with an army, and brought all that large
 “ country under him, and made it the twen-
 “ tieth prefecture of his empire.”

Instead therefore of a series of successful ac-
 tions to the *West*, to the *North*, and to the *South*,
 in which the Medes and Persians beat down all
 opposition and became great, we have a success-
 ful expedition indeed, but unfortunately towards
 the *East*, and in which the Medes and Persians
do not appear to have met with any opposition :
 and an “ ill-advised expedition” to the *North-*
west, which (though Thrace was at this time
 conquered, and added to the dominions of the

Medes and Persians) does not in its circumstances and character at all agree with the symbolical description of the prophet.

I now leave it to the reader, having both the descriptions before him, to decide, whether the prophet describes the victories of Cyrus, or the conquest of "Thrace, Macedon, and the Ionian isles," by "Darius, the son of Hystaspes*."

* Faber's Dissert. 3d edit. p. 262.

I was not aware, till I was on the point of taking these pages to the press, that Mr. Faber states in his last edition (see Faber's Dissert. 4th edit. p. 290.) that he considers, that the "*successful pushings*" of the Ram, "did not commence until "the year A. C. 508." I do not however know of any successes of the Persians in or subsequently to this year, excepting those of Darius, in his expedition to India. It appears from a reference to Prideaux, that in the year A. C. 503, the Persians failed in an attack upon the Island of Naxos—in A. C. 502, the Ionians revolted from Darius—in A. C. 494, Mardonius failed in an expedition against the Greeks—in A. C. 491, the Persians were defeated in the battle of Marathon—and in A. C. 486, Darius died; we find therefore nothing in the history of this period to answer to the *successful* pushings of the Ram. Mr. Cuninghame, consequently, whose hypothesis will not permit him to begin the vision of the Ram and the He-goat prior to the year A. C. 508, (the year now adopted by Mr. Faber, as the first year of the successful pushings of the Ram) advances nothing farther on this subject, than that the troops of Darius "were *probably* occupied at this time in "*consolidating his*" (former) "*conquests in Thrace and Macedonia.*" (Cuninghame's Dissert. p. 278.) I must therefore again refer to the judgment of the reader, and must leave it to

As I only differ from Mr. Faber in the interpretation of that part of the vision of the Ram and the He-goat, which includes the history of the Persian Empire, I proceed now to make one or two further observations, that apply exclusively to the interpretation of this prophecy given by Mr. Cuninghame, who has followed Sir Isaac and Bishop Newton, in considering the little horn of the He-goat as a symbol of the Roman Power in the East ; but who, by endeavouring to shew that the vision terminates in the year 1792, is involved in difficulties with respect to the commencement and termination of it, which Sir Isaac and Bishop Newton have avoided.

This interpretation of Mr. Cuninghame leads him to differ from Mr. Faber as to the meaning of an important passage, where the Sanctuary or the Temple at Jerusalem is said to be cast down : Mr. Cuninghame understanding it literally, and supposing that in this prophecy the destruction of the Temple by the Romans is foretold ; and Mr. Faber understanding the

him to decide whether such an interpretation of the prophecy be admissible, and whether these events in the Northwest, whatever they were, which if they took place, it seems, were not of importance enough to be recorded in history, are a satisfactory substitute for the actual conquests of Cyrus, the founder of the Persian Empire.

Temple to be the symbol of the Church of Christ, and that the prophecy refers to the desolation of the Eastern Church, by the introduction of the spiritual abomination of Mahometanism. Both these interpretations are plausible ; and the only way of satisfactorily deciding which is the correct one, is by enquiring which meaning of the Temple, whether the *literal* or the *symbolical*, can be maintained consistently to the end.

Mr, Cuninghame, however, having first adopted the *literal meaning of the Temple* at Jerusalem, admits that latterly the desolation of the visible *Church of Christ* is spoken of, and supposes that where it is said to be cleansed at the expiration of the period of the vision, those judgments are foretold which commenced in the year 1792. But though Bishop Newton also has given his sanction to this transition from the literal to the symbolical meaning of the Temple, I cannot but consider that it is inadmissible, and that the interpretation of Mr. Faber, being the only one that can be consistently maintained to the end, is consequently proved to be the correct one ; for, if we do not allow this, we lose the advantage peculiar to a continued and chronological prophecy, which is, that the interpretation of one part of it serves as a check upon the interpretation of the other

That the period of the vision of the Ram and He-goat did not expire in the year 1792, as Mr. Cuninghame supposes, will appear, if we consider that the cleansing of the Sanctuary mentioned in it must necessarily be understood as referring exclusively to the Eastern Church, the whole prophecy relating to the Eastern Roman Empire. But we shall in vain enquire what change took place in the year 1792 in this Church, we well know that it was in no respect cleansed in that year from the abominations with which it is polluted; viz. those of the Mahometan superstition.

Mr. Cuninghame may justly say, that the Sanctuary of the *Western Church* ceased in this year to be trodden under foot *by the Papists*, and that the period of their *prosperity* then terminated; for so far facts and prophecy agree together: the period of their rioting in the Western Church then ended, and the Infidels broke in upon them, and became the instruments of their punishment. But we must observe, that the period of Infidelity had yet to succeed to that of Popery, and that prophecy is so far from representing the sanctuary of the *Western Church*, even, as being *cleansed* at the end of the 1260 years, that we are expressly guarded against such an idea by that passage in Rev. chap. xv. v. 8. where it is said, that “no

“ *man was able to enter into the Temple* till the
“ seven plagues of the seven angels were fulfilled :” which is a prediction that there will be no increase to the spiritual Church of Christ (amongst the nine Roman Catholic Kingdoms of the Western Roman Empire) or in other words, that *the sanctuary of the Western Church will not be cleansed* till the period of the Seven Vials, or the period of the thirty years destruction of the Roman Empire is passed : and this general representation of the state of the Roman Empire during this period is confirmed by the particular account which is given of the effusion of two of the Vials ; for on the pouring out of the Fourth Vial, it is said, that “ men blasphemed the name of God, which had power over these plagues, and they *repented not* to give him glory ;” and the same is said on the pouring out of the Fifth Vial ; and here also we find that facts and prophecy agree together ; for if we look to France, to Spain, or to Rome, we shall be obliged to acknowledge that no signs of repentance have yet appeared.

I am obliged therefore, though agreeing with Mr. Cuninghame in his general view of the times in which we live, to dissent from his opinion that the *sanctuary is already cleansed*, these words implying no less than the restoration of the spiritual worship of God, where an idola-

trous worship had before prevailed, and the event therefore I conceive belonging to the period of the *progress* of the Gospel, and by no means to the *commencement* of the period of *Infidelity*.

Having freely made my objections to the interpretations given by Mr. Faber and Mr. Cuninghame to the foregoing vision, I will now endeavour to reply to some arguments which Mr. Cuninghame has himself brought forward in the pages of the *Christian Observer* for the year 1808, to prove that the “little horn” cannot be considered as a symbol of the Mahometan Power, and I should be happy were I able to throw any light upon those points which that respectable writer proposes for discussion.

The first objection which Mr. Cuninghame brings forward is, that “this little horn does
 “ not come up *after the fall* of the four horns,
 “ which arose in the kingdom of Alexander;
 “ on the contrary, the little horn comes up out
 “ of one of the four pre-existing horns; and the
 “ Angel who interprets the symbols declares
 “ explicitly, that the power which this little
 “ horn prefigures shall stand up in the latter
 “ time (or *at the end*) of their kingdoms.”
 Mr. Cuninghame consequently maintains that

the little horn cannot be a symbol of Mahometanism, "which arose more than six centuries after the fall of the last of the Macedonian kingdoms*."

This objection, I think, may be justly made to Mr. Faber's interpretation of the vision, though he endeavours to answer it by saying, that where the little horn is said to stand up "in the latter time of their kingdom," it should be understood that the little horn shall stand up in the "*futurity*" of these four kingdoms; "that is to say, in the course of the period "*future* to them†."

But then I must observe, that the difficulty in which Mr. Faber's interpretation is involved arises entirely from his having interpreted the Four Beasts as representing the Four Empires, *considered as extending to their several utmost limits*; from which interpretation it must indeed necessarily follow, that when the *Macedonian Empire* terminated by the conquest of the last of the four kingdoms, and the *Roman Empire* was established *in its place*, the four horns must be considered (according to this system) as being then completely destroyed; and the Mahometan Power, which rose up about

* Christian Observer, 1808, p. 209.

† Christian Observer, 1808, p. 417 and 690.

six centuries afterwards, could not therefore (as Mr. Faber appears to admit) be said to rise up "*in the latter time of their kingdom.*"

But if we adopt what I understand to be the correct interpretation of the symbols of the Four Beasts, and of their horns, and consider them as referring to certain peculiar and distinct territories, we shall find that in this prophecy the Western Empire is excluded; and our attention is directed to the Eastern Empire alone, as being the territory* on which the Mahometan Power would appear; and we are told that it would arise *in the course of a period* spoken of as being "the latter time of these kingdoms." If we wish to know what period this "latter time" refers to, it may be explained in the words of the prophecy of the Four Beasts, as the time during which "their lives" or existence "should be prolonged after their dominion was taken away," that is, prior to their final (and as yet future) destruction, but subsequent to the year in which the Macedonian Empire was conquered by the Romans. It is said too, that the horn should rise when the transgressors were come to the full; accordingly we find that it made its appearance in the begin-

* See description of the rise of the little Papal horn, page 182 of this work.

ning of the seventh century, as a celebrated historian observes, “in the most degenerate
“and disorderly period of the Persians, the
“Romans; and the Barbarians of Europe.” I
trust, therefore, that it will appear that the time
in which the Mahometan horn actually arose is
most accurately described in the words of the
prophecy; and to prove that they do not so well
suit the interpretation of Mr. Cuninghame, I
would observe, that the *Roman Power* was esta-
blished in the East by the conquest of the four
kingdoms* of the divided Macedonian Empire,
and consequently at the *termination* of the
period of their dominion. But the text which
says, that the little horn should stand up “*in*
“*the latter time* of their kingdom,” evidently
seems to imply that it should stand up and exist
during the course of a period so denominated;
on which account Mr. Cuninghame has thought
himself obliged to alter our English translation,
in order to enable him to give, as he supposes,
the correct sense of the prophecy; for as Mr.
Faber, instead of reading “*the latter time* of

* “The Romans became a horn in the East, rising out of
“the kingdom of Macedon, when it was *reduced into a Ro-*
“*man Province* in the year A.C. 148.” See Observations
by Mr. Cuninghame in the Christian Observer for the year
1808, p. 213.

“ their kingdom (as the text appears in the common version of our Bible) reads the “ *futurity*” of their kingdom ; so Mr. Cuninghame, in his explanation of the vision, reads “ the “ *end*” of their kingdom.

Mr. Cuninghame objects, secondly, that the history of Mahometanism, “ does not in any “ respect answer to the actions of the little “ horn ;” for that at the rise of Mahometanism, the daily sacrifice was already taken away “ by “ the gross corruptions prevailing in the Greek “ Church, and its superstitious veneration for “ the Virgin Mary and the Saints ;” and that *Mahomet* therefore could not *himself* be said to take it away.

To this objection I would reply, that the daily sacrifice may be said, *by way of eminence*, to be *taken away*, when in the place of the true worship an object of religious and idolatrous veneration is *permanently established*, which Mahomet has now been for above twelve centuries amongst all the nations of the East. We shall consequently find that *the taking away the daily sacrifice*, and *the placing the abomination that maketh desolate*, are expressions which, where they occur, are always found together, as being necessarily connected with each other. So Mr. Faber reads Dan. xi. 31. “ that the daily “ sacrifice shall be taken away, *by setting up*

“ the abomination that maketh desolate*.” That there is no force in Mr. Cuninghame’s objection to referring this prophecy to Mahometanism, because at the time of its rise the daily sacrifice was *already* taken away, will appear further hereafter in considering the last chapters of Daniel, where we shall find that these terms are again used in speaking of the *re-establishment* of the Papacy by Buonaparte in the year 1801, from which it is evident that the terms may be used, as they are in this prophecy, although the daily sacrifice *had been previously* removed.

“ The gross corruptions prevailing in the Greek Church, and its superstitious veneration for the Virgin Mary,” at the time of the rise of Mahometanism, are well known; and the reader will recollect that they are referred to in the words of this prophecy, when it is said, that *the transgressors were come to the full.*

Again, Mr. Cuninghame observes, that Mahometanism was “ *an opposing superstition WITH-
OUT the Church,* and cannot therefore be *an
abomination of desolation IN the Church.*” And again, he observes, that although Mahometanism “ oppressed the persons of the Christians, so did the Heathen Emperors ; yet the

* Christian Observer, 1808, p. 421.

“ Heathen persecutions, grievous as they were,
 “ are never stiled *a taking away of the daily*
 “ *sacrifice*, or *placing the abomination of deso-*
 “ *lation*, or *treading the sanctuary under foot.*”

To these observations I reply, that I consider that the desolation spoken of in this and similar passages is not a *temporal* but a *spiritual* desolation, and that Mahomet was an Abomination of desolation, not as *persecuting* the Church *like the Heathen Emperors*, but as being the object of religious veneration and of prayer. From the passage where it is said that “ the
 “ place of his sanctuary was *cast down*,” we learn, however, that the little Eastern horn was not like the little Western horn to be so established *in* the Church, as to be a corruption of that Church; but that, on the contrary, this power was to be founded upon its complete overthrow. It appears, therefore, that Mahometanism could not be more accurately described than it is by the words of the prophecy; for as Mahometanism and Popery are considered by all historians as the two great and similar Apostasies of the East and West, so we find that the same general terms are used in describing them; and at the same time *the peculiarities by which they differ from each other* are also marked by slight variations in the description. If the Bishop of Rome set himself up as the object of religious

veneration in the West, assuming to himself the character of the Vicar of Christ, so did Mahomet in the East, who proclaimed himself to be the Prophet of God. We are therefore supported in our interpretation, and the beauty and perfection of prophecy is manifested, when we shew that the expressions of *the taking away of the daily sacrifice*, and *the placing of the abomination that maketh desolate*, are alike used in speaking of both Mahometanism and Popery, and that the symbols of the two little horns, by which they are represented, resemble each other*.

* Mr. Faber observes, in his remarks upon Mr. Cuninghame's interpretation, " that by applying the symbol of this
" *little horn* to the Roman Power in the East, *the homogeneity*
" of Daniel's prophecies is completely violated. If the one
" *little horn* mean a *spiritual power*, the Papacy ; the other
" *little horn* must likewise, to preserve homogeneity, mean a
" *spiritual power* of some kind. This is further evident, from
" the strong similarity between *the actions of the two little*
" *horns*. If the actions of the one be ascribed to a spiritual
" power, we are bound, I think, by every rule of consistent
" criticism, to ascribe the actions of the other to a spiritual
" power likewise. *The second little horn*, therefore, must
" either be the same as the *first*, that is to say, they must both
" be the Papacy, or it must be a spiritual power bearing
" some resemblance to the Papacy. But *the two little horns*
" cannot both represent the Papacy, because they are de-
" scribed as being horns of two entirely different beasts.
" Therefore *the second little horn* must represent some spiritual
" power within the limits of the Macedonian Empire, as the

And here I would remark, that the idea of there being a similarity between Popery and Mahometanism is not peculiar either to historians or to the prophet Daniel; for it is found in the prophecy of Esdras, where "*Asia*," a type of the Mahometan Apostasy, is addressed as an Apostate and Idolatrous Power, similar to Babylon (the well known type of the Papal Apostasy) when the last woes, which were partly inflicted during Buonaparte's invasion of Egypt, are thus denounced against her: "And
 " thou, Asia, that art *partaker of the hope of*
 " *Babylon*, and art the glory of her person:
 " Woe be unto thee, thou wretch, because thou
 " hast made thyself *like unto her*; and hast
 " decked thy daughters in *whoredom**, that
 " they might please and glory in thy lovers,
 " which have alway desired to commit whore-
 " dom with thee! Thou hast *followed her* that
 " is hated in all her works and inventions†."

Mr. Cuninghame again observes, that "it is
 " said by the Angel in the 24th verse, that this
 " little horn shall destroy the mighty and the
 " holy people. If by the holy people, in this

" first represents a spiritual power within the limits of the
 " Roman Empire. To this description nothing that I am
 " aware of will answer, except Mohammedism." Christian
 Observer, 1808, p. 420.

* See Rev. chap. xvii. † II Esdras, chap. xv. ver. 46—48.

“ verse, the *Jews* be intended ;” he asks, “ has
“ Mohammedism *peculiarly* destroyed them ?
“ If the *Saints of the Christian Church* be
“ meant ; then, has Mohammedism ever per-
“ secuted any professing Christians *as Saints* ?”

In replying to this observation, I would previously observe, that by “ the *mighty* and the
“ *holy people*,” I understand that nation to be
designed, which is elsewhere spoken of in the
prophecies, relating to the latter days, in terms
similar to the foregoing, as a people “ *terrible*
“ from their beginning hitherto* ; a nation
“ meted out and trodden under foot, whose
“ land the rivers” (or hostile armies†) “ have
“ spoiled.” And I am the more disposed to
understand the words as relating to the *Jews* as
a *nation*, rather than to consider them as de-
signed to describe symbolically *the Church of*
Christ ; because I find, that even in the sym-
bolical prophecies, the Jewish nation is a sym-
bol not of the Church of Christ, but of that
nation which now stands in the situation for-
merly filled by the Jewish nation‡, as the
chosen people of God.

* Isaiah, xviii. 7.

† See article “ Flood,” Symbolical Dictionary, page 88 of
this work.

‡ See article “ Israelitish Nation,” Symbolical Dictionary,
page 86.

If then we consider, that the Mahometan Power over-ran Judea, and laid siege to and took Jerusalem, which events *are described in the vision itself*, by the little horn's waxing great "*towards the pleasant land,*" and that it has now trodden the Holy City under foot for near twelve centuries, and that after Mahomet's "coming to Medina," as Dean Prideaux observes, "he took that disgust against the Jews, that he became their bitter and most irreconcilable enemy ever after, and used them *with greater cruelty in his wars than any other he had to deal with,*" we can have no difficulty I should think in supposing, that in giving *the interpretation of the vision*, the Angel should describe in these terms the influence that Mahomet and Mahometanism had upon the affairs of the Jewish nation.

Mr. Cuninghame again objects, "that it is said in verse 25, that the little horn shall at length *stand up against the Prince of Princes*" (Messiah) "*but shall be broken without hand.*" This *standing up* evidently," he says, "means an open and most daring opposition. If, therefore, this little horn were Mohammedism, we might expect to hear something of its yet future opposition to the Messiah, in the book of Revelations. But it only appears there in the two first Woe Trumpets, which are already

“ past ; and its power is evaporated, or dried
“ up, under the Sixth Vial, expiring without
“ any apparent struggle.”

This objection has already been satisfactorily answered by Mr. Faber, to whose observations upon it I refer the reader* ; and I shall only observe, in addition to what he has said, that as in the account given of the little Western horn, it is said to “ *speak words against the Most High ;*” and in the account given of the little Eastern horn, it is said to “ *stand up against the Prince of Princes ;*” so the *destruction* of

* Mr. Faber remarks, as follows (see Christian Observer, 1808, p. 419.) “ The *special* and *most avowed* standing up of
“ the horn against Christ, so far from being future, is evidently past ; because it is represented as taking place
“ during the period of its waxing great toward the South, and
“ toward the East, and toward the pleasant land. Of this
“ Sir Isaac Newton was perfectly aware, whence, supposing
“ the little horn to mean the Roman Power in the East, he of
“ course supposed its standing up against the Prince of the
“ Host to mean the long since past crucifixion of our Lord by
“ the Romans. But I am inclined to refer this action of the
“ little horn, not merely to the victorious days of Mohammedism, but to its whole duration. By setting up a false Prophet in avowed opposition to Christ, it notoriously stands
“ up against him ; and having continued to do this through
“ the whole of its allotted time, it will at length be broken
“ without hand ; it will expire without any material struggle ;
“ it will die a sort of natural death, as Mr. Cuninghame himself observes.”

each is connected in both these Prophecies, with their thus standing up in opposition against God: for as the fourth beast and its little horn is said to be destroyed on account “ *of the words* “ *against the Most High, that the little horn* “ *spake,*” so in this prophecy the mention of the Mahometan little horn’s standing up against Christ, or its denying the divinity of our Saviour, is immediately connected with the mention of its destruction: for it is said, “ *It shall* “ *stand up against the Prince of Princes, but it* “ *shall be broken without a hand.*” And it is this connection (accounted for as being that of the crime with its punishment) that has led Mr. Cuninghame to suppose, that this standing up of the little horn is only its *last* act.

Mr. Cuninghame farther observes, that “ if “ Mohammedism *did* take away the daily sacri- “ fice, and *did* place the abomination of deso- “ lations, and *did* destroy the holy people, these “ certainly were the *greatest evils* which it “ brought upon mankind; unspeakably greater “ than any *temporal* sufferings which it was in- “ strumental in inflicting. How then,” he asks, “ comes it, that, in describing the calamities “ which were brought upon the Eastern Chris- “ tians by the two Mahometan Woe Trumpets, “ in Revelations ix. the Holy Spirit does not “ say one syllable of *their taking away the daily*

“ sacrifice, or placing the abomination of desolations, or treading the Sanctuary under foot, or destroying the Saints? How is it that no hint is given in any other part of the Apocalypse, of such effects being produced by these Trumpets? If Mr. Faber’s interpretation be true, it is evident that the Holy Spirit has, in detailing the history of the two first Woes, left out the chief circumstances of these Woes, and detailed those of less importance. But as it is impossible to conceive that the Spirit of God would do this, it follows that the interpretation which makes it necessary to suppose that he did cannot be the true one.”

To this objection I reply, that these particulars relative to the *Church* are not mentioned under the Trumpets, because the *Sealed Book* of the Apocalypse, which contains the account of the Trumpets, does not, I apprehend, relate to the history of the *Church and Empire*, as Mr. Cuninghame and Mr. Faber have supposed, but to the history of the *Empire alone*: and I have already shewn in the preceding part of this work, p. 10—18, how carefully these subjects are kept separated and distinguished from each other. In answer to the question, how it is that no hint is given in any other part of the Apocalypse of such effects being produced?”

I reply, that *Mahometanism* is not particularly mentioned in the *Little Opened Book* of Saint John, although it does contain the history of the Church ; because the *spiritual state* of the *Eastern Church* had, I conceive, *already* been described in Rev. xii. 4, a part of this book, where the “ Dragon ” is said to draw “ with his “ tail the *third part* of the Stars of heaven,” and to “ cast them to the earth ; ” which representation describes the Bishops, Ministers, and Pastors of the *Eastern Church*, as *totally apostatizing* from the truth : and because, after this event, the farther *spiritual history* of the *Eastern Church* was not of importance enough to be mentioned distinctly and separately from the *temporal history* of the *Eastern Empire*.

I have thus endeavoured to reply to the several “ reasons ” given by Mr. Cuninghame, “ for “ rejecting the application of Daniel’s *symbolical little horn of the He-goat* to the spiritual “ empire of Mohammed ; ” and I should be truly happy if what has been said should appear satisfactory.

CHAPTER V.

*Daniel's last Prophecy of "that which is noted
" in the Scripture of truth."*

*The history of individual kings of Persia, Greece,
Syria, Egypt, &c. The history of the Infidel
King.*

IT must be allowed by all, that there never was a period so replete with important events as that in which we live : and that there never was a person so powerful, and so evidently an instrument in the hands of God, as that extraordinary individual who has been the chief means of effecting those great changes which we have witnessed. If then, we duly consider that all important events, changes, and revolutions are described in prophecy, and that those characters which appear most conspicuously in history, as Cyrus, Xerxes, Alexander, &c.

were spoken of in the sacred writings before they appeared upon the stage of the world ; the question with respect to the events of the present day, and to the individual who has been the chief means of producing them, will no longer be, whether or not they are mentioned in prophecy, but solely in what part of the scriptures they are most particularly to be found ? I shall now endeavour to satisfy this enquiry, as far as it regards the prophecies of Daniel, by examining the last that is recorded by him, which relates principally to the events of the present day ; and completes the history of the Church, by describing its third and last great enemy, the Infidel Power.

This Power, I shall proceed to shew, is Napoleon Buonaparte ; and although he may not yet have so clearly manifested himself in his character as the personal enemy of the Church of Christ, as it is probable that he will do hereafter, but has hitherto appeared rather as an instrument in the hands of God, of inflicting severe judgments upon the other enemies of the Church, the Papal and Mahometan Powers ; yet he must in some respects be considered as having even already exhibited his enmity to it, in as much as he has been the bitter enemy of that nation which is peculiarly favoured by God, and which alone of all the nations of the divided

Roman Empire professes the pure religion of Christ; and is therefore in this prophecy of Daniel, typified by the Jewish nation, or “the holy covenant,” in whose place it now stands. He hates it too for the same cause that other nations formerly hated the Jewish nation, because its maxims and principles are so contrary to his own; for it may be truly said of this favoured British nation, and especially at this day, “What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? and what nation is there so great, that hath statutes and judgments so righteous?”

The two first enemies of the Church were long established powers, existing through many generations, and through a long course of years; the full duration of the Papacy being for 1290 years, and that of the Mahometan Power for about 1240. The last enemy of the Church, the Infidel Power, differs in this respect from the others, for its duration is confined to the time of the life of an individual; the prophecy therefore relating to it is written on a singular plan, corresponding with this difference.

In the prophecies already considered, the ruling kingdoms of the world are symbolically described as Wild Beasts, which represent the several kingdoms *during the whole time of their*

existence; and afterwards the Papal or Mahometan Power is introduced under the symbol of a Little Horn, which represents it likewise *throughout the whole period of its duration*. A few symbols, therefore, are sufficient to describe the subject of each of these prophecies; and these are supplied by the four principal Metals, and again by four Wild Beasts, differing from each other in appearance and character. But as the prophecy we are now about to consider contains in it the lives of various individuals, had the subjects of it been *symbolically* represented like those of the former prophecies, there must have been as many distinct symbols employed, as there are individuals mentioned. We therefore find that the form of a *narrative* is adopted; and the Angel Gabriel appears to Daniel, and *relates to him* “*that which is noted in* “*the scripture of truth.*”

We shall find in this prophecy, that the same principle prevails which has been pointed out in those which we have already examined; for, commencing from the period when the vision was seen, it carries us down by its narrative in the most direct manner possible to its final object.

The scene of the actions of the Infidel Power, who, as I have before said, is the principal subject of this prophecy, is laid both in the East

and in the West ; for though his seat is in the Western Roman Empire, some of the principal actions of his life take place in Egypt, in the territory of the divided Macedonian Empire ; and the scene of that most important event of all, his destruction, is laid in the Holy Land, which formed part of the kingdom of Syria. The prophecy therefore appears to direct our attention to these countries, detailing with great minuteness the histories of the Kings of Syria and Egypt, which occupy almost entirely the introductory part of it. The last king of Syria mentioned is Antiochus the Great, with whom the power of that kingdom (the principal one of the divided Macedonian Empire) terminated ; for after his defeat by Scipio, the Roman General, this kingdom became tributary to the Romans, to whom the empire of the world may be considered as being at this time transferred : accordingly, the prophecy then carries us over to the Western Roman Empire, mentioning however no other individual in it but Louis XVI, the king who immediately preceded the Infidel King, and who, we shall find, is so expressively designated in the twentieth verse of the eleventh chapter by a characteristic appellation ; and by the description of the extraordinary manner of his eventful death, that (as Antiochus the Great is, on the other hand, so evidently pointed out,

that all commentators *agree* in referring the preceding verses to him) the wide but necessary transition from the Eastern Empire to the Western is made as clear as possible, and more so perhaps than it would have been, had the prophecy contained the lives of other individuals of the Rôman Empire, whose histories might be less remarkable. After this the Infidel Power is himself introduced, who is the subject of all the remaining part of the chapter.

The prophecy consists of the 10th, 11th, and 12th chapters of Daniel, and is, as follows, chap. x. v. 1. “ In the third year of Cyrus, king
 “ of Persia, a thing was revealed unto Daniel,
 “ whose name was called Belteshazzar; and
 “ the thing was true, but the time appointed
 “ was long: and he understood the thing, and
 “ had understanding of the vision.”

Babylon was taken by Cyrus in the year A. C. 539; Cyaxares, uncle to Cyrus, called in scripture, Darius the Mede, reigned between two and three years in Babylon, and Cyrus succeeded to the sole dominion of the empire in the year A. C. 536: it was in the third year of his reign, or in the year A. C. 534, that this vision was seen by Daniel. The time before the accomplishment of this prophecy is said to be “ long;” for though it begins with the reign of Cyrus, *the principal object* of

it was not designed to appear till the very last times of the world. "The thing" is, notwithstanding, said to be "true," or certain; and how shall not that be true which a God of truth has revealed, whose infinite power controuls every event? This prophecy seems to be the one of which Daniel had the clearest understanding. The interpretations given to him of the visions of the Great Image, the Four Beasts, and the Ram and the He-goat, may be considered perhaps as intended more for the use and assistance of others, than as designed for his own information; but of this vision it is said particularly that he "understood" it; and the reason why Daniel was favoured with a clearer insight into the meaning of this, than of those which preceded it, was perhaps because it related to his own people, and to their restoration in the last days; for, we may observe, that this is the concluding event of the prophecy; and it is said to Daniel by the angel Gabriel, "Now am I come to make thee understand *what shall befall thy people in the latter days.*" Ver. 2. "In those days I, Daniel, was mourning three full weeks. 3. "I eat no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." If the reader will peruse the preceding chapter, which

contains the prophecy of the seventy weeks, relating to the first advent of Christ, and the subsequent destruction of Jerusalem by the Romans, in consequence of their rejection of him as their Messiah, it will be found in the introductory part of it to be explanatory of some passages in this. The vision alluded to was seen four years previously to the one we are now considering, and we find it is there said, that Daniel had then set himself to seek the Lord by prayers and supplication, with fasting, and sackcloth and ashes, confessing his own sins, and those of the Jewish nation; and earnestly intreating that the anger of the Lord might be turned away from the city of Jerusalem, and from his holy mountain. He had, apparently in answer to these prayers, been enabled to obtain from Cyrus, only two years afterwards, that is in the first year of his reign as sole head of the empire, a decree for the restoration of the Jews, and the rebuilding of the Temple. The same anxiety, doubtless for the welfare of his people, now newly restored to their own land, and labouring under many difficulties and much opposition in the accomplishment of their design, led Daniel again to seek with earnest prayer the prosperity of Jerusalem; and this anxiety it may be supposed that he felt, not only as being one of that nation, but also, and

perhaps most strongly, as being one who believed in God, and delighted in the accomplishment of his will : and who knew that God had chosen this nation to himself, that he might manifest through them his attributes of infinite love, faithfulness, power, and truth ; and that they might be themselves blessed, and become a blessing to the whole world.

Ver. 4. “ And in the four-and-twentieth day
“ of the first month, as I was by the side of the
“ great river, which is Hiddekel ; * 5. Then I
“ lifted up mine eyes, and looked, and behold
“ a certain man clothed in linen, whose loins
“ were girded with fine gold of Uphaz : 6. His
“ body also was like the beryl, and his face as
“ the appearance of lightening, and his eyes as
“ lamps of fire, and his arms and his feet like in
“ colour to polished brass, and the voice of his
“ words like the voice of a multitude.”

Ver. 7. “ And I, Daniel, alone, saw the vi-
“ sion : for the men that were with me saw not
“ the vision ; but a great quaking fell upon
“ them, so that they fled to hide themselves.
“ 8. Therefore I was left alone, and saw this
“ great vision, and there remained no strength
“ in me ; for my comeliness was turned in me
“ into corruption, and I retained no strength ;
“ 9. Yet heard I the voice of his words : and
“ when I heard the voice of his words, then

“ was I in a deep sleep on my face, and my
“ face toward the ground.”

This sublime description of the appearance of our Saviour, exactly corresponds with that found in the first chapter of the Revelations ; and Saint John, like Daniel, is said to have been so struck with awe by the vision, that “ he fell
“ at his feet as dead.”

Ver. 10. “ And, behold, an hand touched me,
“ which set me upon my knees and upon the
“ palms of my hands. 11. And he said unto
“ me, O Daniel, a man greatly beloved, under-
“ stand the words that I speak unto thee, and
“ stand upright : for unto thee am I now sent.
“ And when he had spoken this word unto me,
“ I stood trembling.” On a reference to verse
21. of the preceding chapter, it will appear al-
most beyond a question, that it was the angel
Gabriel who now touched Daniel to impart
strength to him ; this was the same ministering
spirit, one of those appointed to minister unto
the heirs of salvation, who had before on two
occasions appeared unto Daniel, to explain to
him the vision related in the eighth chapter ;
and to communicate to him the prophecy of the
seventy weeks, which will be found in the ninth
chapter.

We find, from the instance here given of Ga-
briel, as well as from what we are told by Saint

Paul, that the Angels are “all ministering spirits;” and that a part of their happiness is found in active service. Thus the Prophet Ezekiel, describing the blessed inhabitants of Heaven, represents them as existing in a state of continual preparation to execute the commissions of God; for he says, that the “living creatures ran and returned as the appearance of a flash of lightening;” so zealous are they, if we may thus understand the description, in executing that which is committed to them. These examples should surely prove a strong excitement to activity amongst the members of the Church on earth; we know indeed that God will in his own time establish universal righteousness, and that eventually “the knowledge of the Lord will cover the earth as the waters cover the sea:” but the appointed means is through the agency of his creatures; and surely the furthering the accomplishment of his will, which may constitute the chief happiness of Heaven, ought by all to be esteemed the greatest on earth.

The Angel addresses Daniel in the following verse, v. 12. “Then said he unto me, fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.” This verse

corresponds with verses 20—23 of the preceding chapter: from both passages we learn that Daniel had no sooner began his supplications, than the commandment went forth to Gabriel to carry him an answer, and to satisfy his solicitude by making him acquainted with the time of the first advent of our Saviour, and likewise with that of the future restoration of the Jews. In the instance here recorded of Daniel, we perceive a remarkable fulfilment of that gracious promise made to the Church in Isaiah, lxxv. 24.

“ And it shall come to pass, that before they
 “ call, I will answer; and while they are yet
 “ speaking, I will hear.”

Ver. 13. “ But the Prince of the kingdom
 “ of Persia withstood me one and twenty days;
 “ but lo, Michael, one of the chief princes
 “ came to help me; and I remained there with
 “ the kings of Persia. 14. Now I am come to
 “ make thee understand what shall befall thy
 “ people in the latter days: for yet the vision
 “ is for many days.” The passage before us, from the abstruseness of the subject of it, can only be explained by referring to others of a similar kind in the scriptures, and the first which can throw any light upon it occurs in the Book of Job, where we find Satan appearing before God, and accusing his servant Job: affirming that his works were not the fruits of

faith, working by love, but that they proceeded from mean self interest; and that if God were to deprive him of his temporal blessings, his hypocrisy would be made manifest, and he would curse him to his face. We here, for the first time, see Satan in Heaven openly opposing the Church of Christ. In the Epistle of Saint Jude, Satan is again spoken of as having openly contended with Michael the Archangel, concerning the body of Moses; wishing, as it is supposed, to make his sepulchre, the situation of which was mercifully concealed, an object of idolatrous veneration to the Israelites, whose great law-giver and leader he had so long been; and who were but too prone to the commission of idolatry. We have here a second instance of Satan's exercising a permitted power in high places, far beyond what we could have conceived him to possess.

We find also in Revelations, xii. 7—12, that Satan is there represented as in Heaven, endeavouring to effect the destruction and condemnation of the primitive martyrs, the first fruits of the Christian Church; and Christ himself (here also called Michael the Archangel) is represented as contending with the powers of darkness in behalf of his Church; nor could the accusations of Satan be refuted, or his malice repelled, otherwise than by the merits of

the all-atoning blood of Christ; and by the plea, as an evidence of their faith in him, that for his sake, the Saints “loved not their lives “unto the death.”

The above examples may serve to explain the passage now under consideration, where we find that Satan, the God of this world (described as the Prince of Persia, the then ruling kingdom of the world) is said to have opposed the merciful designs of God with regard to his Church; and for one and twenty days to have delayed the Angel Gabriel, who was commissioned to bring to Daniel an answer to his prayer. Such appears to be the necessary interpretation of the passage; and it is here represented, that the power of the Great Head of the Church alone was sufficient to enable Gabriel to overcome the “Prince of Persia;” which affords a clear proof that it is Satan himself who is so called. The words of Gabriel, “I remained there with “the Kings of Persia;” must be necessarily referred to the one and twenty days that he was so detained.

The subject of this passage is found but in few parts of scripture; some useful lessons, however, may be drawn from it. If there be “war in Heaven,” and the victory is not there obtained without a contest, nor without the aid of the Great Head of the Church, who is ever

ready to appear in its behalf; how can we, being weak flesh and blood, who have to war against principalities and powers, expect success without some exertion, and without a continual reference to the power of our Saviour. Such passages of scripture must shew the error of those who "live carelessly;" and of the manner in which the members of the Church of Christ should pray in behalf of themselves and others, Daniel affords a most striking example.

Ver. 15. "And when he had spoken such
" words unto me, I set my face towards the
" ground, and I became dumb. 16. And, be-
" hold, one like the similitude of the sons of
" men touched my lips: then I opened my
" mouth, and spake, and said unto him that
" stood before me, O my Lord, by the vision
" my sorrows are turned upon me, and I have
" retained no strength. 17. For how can the
" servant of this my Lord talk with this my
" Lord? for as for me, straightway there re-
" mained no strength in me, neither is there
" breath left in me. 18. Then there came again
" and touched me one like the appearance of a
" man, and he strengthened me, 19. And said,
" O man, greatly beloved, fear not, peace be
" unto thee, be strong, yea, be strong; and
" when he had spoken to me, I was strength-
" ened, and said, let my Lord speak; for thou

“ hast strengthened me.” In the former vision it is said (chap. ix. 21.) that while Daniel was praying the man Gabriel touched him ; no doubt therefore but Gabriel is here also the subject of the text ; who again touches him, and strengthens him. Who this exalted being is, we are not informed ; but he appears to be that one of created beings who is most immediately employed under our Saviour in directing the concerns of the Church, and in furthering the great work of salvation. We do not read in Scripture of any other angel so distinguished by name ; and his employments with regard to the Church are of the highest order ; for we find him at one time overthrowing the kingdoms of this world, and at another time ushering in the kingdom of Christ. He informs Daniel, that he *alone* is so employed under Christ, who is there called, as in other places, “ Michael your Prince,” or the Great Head of the Church : for he says, in the verses immediately following these, “ there is none that holdeth with me in these things but Michael your Prince.”

Ver. 20. “ Then said he, knoweth thou wherefore I come unto thee ? and now will I return to fight with the Prince of Persia : and when I am gone forth, lo, the Prince of Grecia shall come. .21. But I will shew thee that which is noted in the scripture of truth :

“ and there is none that holdeth with me in
“ these things, but Michael your Prince.”
Chap. xi. v. 1. “ Also I, in the first year of
“ Darius the Mede, even I, stood to confirm
“ and to strengthen him.” Gabriel had 19 years
before expounded to Daniel the vision in which
was represented the overthrow of the Babylo-
nian Empire by the Medes and Persians, and
which was typified by the pushing Southward
of the Ram : that event had since taken place ;
and the Angel here informs Daniel, that it
was brought about through his instrumentality,
for that he stood by Darius to strengthen him
in that important work the siege of Baby-
lon, undertaken by the united forces of the
Medes and Persians. For the reign of Darius
being dated from the taking of this city, this
event must be considered to be the one referred
to by the Angel, when he says, in the verses
above quoted, “ I, in the *first year* of Darius
“ the Mede, even I, stood to confirm and to
“ strengthen him.” He informs him farther,
that it would be through his agency that the
remainder of the events predicted in the vision
of the Ram and He-goat would be brought
about, and that he should hereafter go forth to
fight against the King of Persia, or Darius (Co-
domannus) strengthening the Prince of Grecia,

or Alexander, to overthrow him : and we probably read of the accomplishment of this prediction of the Angel in what is recorded respecting Alexander, “ that when he was yet at Dio, “ in Macedonia, and there deliberating with himself how he should carry on his war against “ the Persians, and was in much doubt about “ the undertaking,” he was encouraged in a dream “ to lay aside all thoughtfulness and diffidence about this matter, and pass boldly “ over into Asia,” for “ that God would be his “ guide in the expedition, and give him the “ Empire of the Persians*.” But Gabriel not only announced, and himself assisted to effect the overthrow of the kingdoms of this world, but was also employed, as has been observed, in introducing the kingdom of Christ. He had already foretold to Daniel the first advent of our Saviour, in the prophecy of the seventy weeks ; and we find him, as it is recorded by the Evangelists, actively employed at the time of its accomplishment ; for it was the Angel Gabriel that announced to the Virgin Mother the future birth of our Saviour, as well as to Zacharias, the birth of his forerunner Saint John the Baptist. He now declares to Daniel that he will

* Prideaux, Vol. I. Book VII. Part I.

shew him that which is noted in the scripture of truth ; or those things which were written amongst the decrees of God, and which would therefore assuredly be brought to pass.

Ver. 2. “ And now will I shew thee the
“ truth. Behold, there shall stand up yet three
“ kings in Persia ; and the fourth shall be far
“ richer than they all : and by his strength
“ through his riches he shall stir up all against
“ the realm of Grecia.” The reign of Cyrus only continued for four years from the date of this vision. His son Cambyses succeeded to him, and reigned eight years. To him succeeded Smerdis the Magian, who feigned himself to be the brother of Cambyses, and was slain after a reign of only seven months, through a conspiracy of seven of the Persian nobles. Darius, the son of Hystaspes, was elected king from amongst the conspirators, and reigned for thirty-six years. His son Xerxes succeeded to him, and was therefore the *fourth king of Persia from Cyrus*, spoken of in the prophecy as being *far richer than they all* ; and of him, it has been observed, that “ if you consider this king,
“ you may praise his *riches*, not the General ;
“ of which there was so great abundance in his
“ kingdom, that when rivers were dried up by
“ his army, yet his wealth remained unex-

“hausted*.” It is recorded also of him, that he kept a great proportion of his subjects continually employed in digging in the gold and silver mines which he had in his territories ; so that it was considered as a great relaxation of his usual severity in this respect, when “*he only reserved a fifth part of his people for the business of mining*†.”

Pythius the Lydian was, next to Xerxes, the most opulent prince of those times. He entertained Xerxes and his whole army with an incredible magnificence, and proffered him 2,000 talents of silver (about £255,000. sterling) and 3,993,000 pieces of gold, with the stamp of Darius (equal to about £1,700,000. sterling) towards defraying the charges of the war against the Grecians. But Xerxes was so far from wanting any supplies, that he rewarded Pythius for his liberality, and presented him with 7,000 pieces of gold to make up his number, a complete round sum of 4,000,000. *And by his strength through his riches he stirred up all, both subjects and allies, against the realm of Grecia.*

* See Justin, as quoted in Bishop Newton's Dissertations, from whose work much of the interpretation of the first part of this prophecy will be selected.

† Rollin, Book VI. Chap. II. Sect. II.

Xerxes's expedition into Greece is one of the most memorable adventures in ancient history. In raising his army he searched every place of the continent, and it was the greatest that ever was brought into the field; for there was no nation that he led not out of Asia into Greece. Herodotus who lived in that age, Bishop Newton remarks, recounts with great exactness the various nations of which Xerxes's army was composed; and computes that the whole number of horse and foot, by land and sea, out of Asia and out of Europe, soldiers and followers of the camp, amounted to *five millions two hundred and eighty-three thousand two hundred and twenty men*. Nor was Xerxes content with stirring up the *East*; but he also "entered into
" a confederacy with the Carthaginians, who
" were at that time the most potent people of
" the *West*; and made an agreement with them,
" that whilst the Persian forces should attack
" Greece, the Carthaginians should fall upon
" the Grecian colonies that were settled in
" Sicily and Italy, in order to hinder them from
" coming to the aid of the other Grecians.
" The Carthaginians made Amilcar their general, who did not content himself with raising
" as many troops as he could in Africa, but
" *with the money that Xerxes had sent him*, engaged a great number of soldiers out of Spain,

“ Gaul, and Italy, in his service ; so that he
 “ collected an army of 300,000 men, and a pro-
 “ portionate number of ships, in order to exe-
 “ cute the projects and stipulations of the
 “ league*.” *Thus Xerxes through his riches*
stirred up all against the realm of Grecia. And
 after him no mention is made of any other king
 of Persia. For the Prophet, having enumerated
 four kings of the Persians after Cyrus, passes
 over eight (whose reigns occupied a period of
 133 years) to Alexander ; for the prophetic Spi-
 rit did not care to follow the order of history,
 but only to touch upon the most famous events.

Xerxes was the principal author of the long
 wars and inveterate hatred between the Grecians
 and Persians ; and he was the last king of Per-
 sia who invaded Greece. The Grecians then
 in their turn invaded Asia : and Xerxes’s expe-
 dition being the most memorable on one side, as
 Alexander’s was on the other, the reigns of
 these two are in this prophecy not improperly
 connected together.

Ver. 3. “ And a mighty king shall stand up,
 “ that shall rule with great dominion, and do
 “ according to his will. 4. And when he shall
 “ stand up, his kingdom shall be broken, and
 “ shall be divided towards the four winds of

* Rollin, Book VI. Chap. II. Sec. II.

“ heaven ; and not to his posterity, nor according to his dominion which he ruled : for his kingdom shall be plucked up, even for others beside those.” That Alexander was a *mighty king and conqueror* ; that he *ruled with great dominion*, not only over Greece and the whole Persian Empire, but likewise added India to his conquests ; and that he *did according to his will*, none daring to oppose him, are facts too well known to require any particular proof or illustration. But after a reign of twelve years and eight months he died in Babylon : and then *his kingdom was broken* ; so that in the space of about fifteen years his family and posterity became extinct, chiefly by the means of Cassander, one of his captains ; and who was eventually one of his successors. It was soon after Alexander's death, that his wife Statira, the daughter of Darius, was murdered out of jealousy by his other wife Roxana ; and her body was thrown into a well, and earth cast upon it. His natural brother Aridæus, who succeeded him on the throne by the name of Philip, was, together with his wife Eurydice, killed by the command of Olympias, the mother of Alexander, after he had borne the title of king six years and some months : and not long after Olympias herself was slain in revenge by the soldiers of Cassander. Alexander Ægus, the son of Alex-

ander by Roxana, as soon as he was born, was joined in the title of king with Philip Aridæus; and when he had attained to the fourteenth year of his age, he and his mother were privately murdered in the castle of Amphipolis by order of Cassander. In the second year after this, Hercules, the other son of Alexander by Barsine, the widow of Memnon, was also, with his mother, privately murdered by Polyspercon, induced thereto by the great offers made to him by Cassander. Such was the miserable end of Alexander's family: and then the governors made themselves kings each in his provinces, from which title they had abstained, as long as any just heir of Alexander was surviving. Thus was Alexander's kingdom *broken and divided not to his posterity, but was plucked up even for others beside those: and it was divided to the four winds of heaven*; for four of his captains, as has been before noticed, prevailed over the rest, and Cassander reigned in Greece and the *West*, Lysimachus in Thrace and the *North*, Ptolemy in Egypt and the *South*, and Seleucus in Syria and the *East*.

Ver. 5. "And the king of the South shall
 " be strong, and one of his princes; and he
 " shall be strong above him, and have domi-
 " nion; his dominion shall be a great domi-
 " nion." Though the kingdom of Alexander

was divided into four principal parts, yet only two of them have a place allotted in this prophecy, Egypt and Syria. These two were by far the greatest and most considerable: and these two at one time were in a manner the only remaining kingdoms of the four, the kingdom of Macedon having been conquered by Lysimachus and annexed to Thrace; and Lysimachus again having been conquered by Seleucus, and the kingdoms of Macedon and Thrace annexed to Syria; and these two continued distinct kingdoms after the others were swallowed up by the power of the Romans. Bishop Newton observes, that there is manifestly either some redundance or some defect in the text, and conceives that it may perhaps be better read thus: *And the king of the South shall be strong, and one of his princes* (that is one of Alexander's princes) *and the king of the North shall be strong above him, and have dominion, his dominion shall be a great dominion. The king of the South* was indeed very *strong*, for Ptolemy had annexed Cyprus, Phœnicia, Caria, and many islands and cities and regions to Egypt. He had likewise enlarged the bounds of his empire, and was now become so great, that he was in a condition not so much to fear as to be feared by his enemies. But still the *king of the North, or Seleucus Nicator, was strong above him*; for

having annexed, as we have seen, the kingdoms of Macedon and Thrace to the crown of Syria, he was become master of three parts out of four of Alexander's dominions. All historians agree in representing him not only as the longest liver of Alexander's successors, but likewise as *the conqueror* of the conquerors, as his name imports; he subdued many nations and built many cities; and after Alexander, possessed the largest part of Asia, for all was subject to him, from Phrygia up to the river Indus; and beyond it; and he is denominated expressly "the greatest king of Alexander."

Seleucus Nicator having reigned seven months after the death of Lysimachus over the kingdoms of Macedon, Thrace, and Syria, was basely murdered; and to him succeeded on the throne of Syria his son Antiochus Soter, and to Antiochus Soter succeeded his son Antiochus Theus.

At the same time Ptolemy Philadelphus reigned in Egypt after his father, the first Ptolemy, the son of Lagus.

There were frequent wars between the kings of Egypt and Syria. There were so particularly between Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theus, the third king of Syria.

Ver. 6. "And in the end of years they shall join themselves together; for the king's

“ daughter of the South shall come to the king
“ of the North to make an agreement: but she
“ shall not retain the power of the arm; nei-
“ ther shall he stand, nor his arm; but she
“ shall be given up, and they that brought her,
“ and he that begat her” (or as it is in the mar-
gin, “ him whom she brought forth”) “ and he
“ that strengthened her in these times.” In
the end of years (or in the year A. C. 249) that
is about 30 years from the death of Seleucus
Nicator, the king of the North, mentioned in
the foregoing verse, Antiochus Theus the then
king of Syria, and Ptolemy Philadelphus the
then king of Egypt, who had carried on war
against each other for several years, *joined them-
selves*, or associated themselves *together*; for
they agreed to make peace, upon condition that
Antiochus Theus, *the king of the North*, should
put away his former wife Laodice and her two
sons, and should marry Berenice, *the daughter
of Ptolemy Philadelphus, the king of the South*.
And accordingly Ptolemy Philadelphus brought
his daughter to Antiochus Theus, and with her
an immense treasure, so that he received the
appellation of the Dowry-giver.

But *she did not retain the power of the arm*,
that is her interest and power with Antiochus;
for after some time, he brought back his former
wife Laodice to court again. *But neither did*

he Antiochus stand, nor his arm; for Laodice fearing the fickle temper of her husband, lest he should recall Berenice, caused him to be poisoned; and *she* (Berenice) *was also given up*, and *they that brought her*, and *him whom she brought forth*, and *he that strengthened her*; for Laodice, not content with poisoning her husband, caused also Berenice to be murdered. Many of her Egyptian women too, and her attendants who came over with her into Syria, in endeavouring to defend her, were slain with her: and her son was also murdered by order of Laodice. He that strengthened her may be supposed to be her husband Antiochus, who would doubtless have supported her against these designs of Laodice; but that he had himself been previously cut off. Others conceive that her father Ptolemy is here meant, who was a very powerful prince, and had an extreme fondness for her, but had died a short time before in Egypt, at the age of 63 years: for it was not till she had thus lost *his powerful support*, that Antiochus ventured to remove her from his bed, and to recall Laodice.*

Ver. 7. " But out of a branch of her roots
 " shall one stand up in his estate, which shall
 " come with an army, and shall enter into the

* Prideaux, Part II. Book II, Anno A. C. 246.

“ fortress of the king of the North, and shall
 “ deal against them, and shall prevail: 8. And
 “ shall also carry captive into Egypt their gods,
 “ with their princes, and with their precious
 “ vessels of silver and gold; and he shall con-
 “ tinue more years than the king of the North.
 “ 9. So the king of the South shall come into
 “ his kingdom, and shall return into his own
 “ land.” The crime of Laodice did not long
 remain unpunished and unrevenged; for Pto-
 lemy Euergetes, who was brother to Berenice,
 or *sprang out of the same root with her*, no sooner
stood up in his estate, or succeeded his father
 Ptolemy Philadelphus in the kingdom of Egypt,
 than he entered into the provinces of the king
 of the North, that is of Seleucus Callinicus, son
 of Laodice, who now with his mother reigned in
 Syria. And he *dealt against them and prevailed*,
 so far that he took Syria, Cilicia, and the coun-
 try beyond the Euphrates, with the city of Baby-
 lon, and overran almost all Asia. *And he entered*
into the fortress of the king of the North, or took
 the city of Seleucia, which was kept for some
 years afterwards by the garrisons of the kings of
 Egypt; but when he had heard that a sedition
 was raised in Egypt, he plundered the kingdom
 of Seleucus, and took *forty thousand talents of*
silver and precious vessels; and images of the
gods, two thousand and five hundred; among

which were also those which Cambyses, after he had taken Egypt, had carried into Persia. And for thus restoring their gods after many years, the Egyptians, who were a nation much addicted to idolatry, complimented him with the title of *Euergetes*, or *the benefactor*. So *the king of the South came to the kingdom of the North, and then returned into his own land*. He likewise *continued more years than the king of the North*; for Seleucus Callinicus died in exile of a fall from his horse, and Ptolemy Euergetes survived him about four or five years.

Ver. 10. “ But his sons shall be stirred up, and
 “ shall assemble a multitude of great forces:
 “ and one shall certainly come, and overflow,
 “ and pass through: then shall he return, and
 “ be stirred up, even to his fortress.” The *sons* of the king of the North, or of Seleucus Callinicus, were Seleucus and Antiochus; the elder of whom, Seleucus, succeeded his father in the throne, and to distinguish him from others of the same name, was denominated *Ceraunus* or *the thunderer*. Seleucus Ceraunus was indeed *stirred up, and assembled a multitude of great forces*: but being destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals, while on an expedition into Asia Minor, after an inglorious reign of two or three years. Upon his decease his

brother Antiochus Magnus was proclaimed king, who was more deserving of the title of *great*, than Seleucus was of that of *the thunderer*. The Prophet's expression is very remarkable, that *his sons should be stirred up, and assemble a multitude of great forces*; but then the number is changed, and only *one should certainly come, and overflow, and pass through*. Accordingly Antiochus came with a great army and retook Seleucia, and, by the means of Theodotus the Ætolian, recovered Syria, making himself master of some places by treaty, and of others by force of arms. Then, after the interval of a short truce, Antiochus returned and overcame in battle Nicolaus the Egyptian general, and had thoughts of invading Egypt itself.

Ver. 11. "And the king of the South shall
" be moved with choler, and shall come forth
" and fight with him, even with the king of the
" North, and he shall set forth a great multi-
" tude, but the multitude shall be given into
" his hand." The king of Egypt at that time was Ptolemy Philopater, who was advanced to the crown upon the death of his father Euergetes, not long after Antiochus the Great succeeded his brother in the throne of Syria. This Ptolemy was a most luxurious and vicious prince, but was roused at length by the nearer approach of danger; and was no doubt *moved*

with choler for the losses which he had sustained, and for the revolt of Theodotus and others. And he *came forth*, or marched out of Egypt, with a numerous army to oppose the enemy, and encamped not far from Raphia, which was the nearest town to Egypt from Rhinocorura. And there he *fought with him, even with the king of the North*; for thither likewise came Antiochus with his army, and a memorable battle was fought by the two kings. *And the king of the North set forth a great multitude.* Polybius, as Bishop Newton observes, hath recited the various nations of which Antiochus's army was composed, and altogether it amounted to 62,000 foot, 6000 horse, and 102 elephants. *But yet the multitude was given into the hand of the king of the South*; for Ptolemy obtained a complete victory: and of Antiochus's army there were slain not much fewer than 10,000 foot, more than 300 horse, and above 4000 men were taken prisoners; whereas of Ptolemy's there were killed only 1500 foot and 700 horse. Upon this defeat Raphia and the neighbouring towns contended who should be most forward to submit to the conqueror; and Antiochus was forced to retreat with his shattered army to Antioch, and from thence sent ambassadors to solicit a peace.

Ver. 12. " And when he hath taken away the

“ multitude, his heart shall be lifted up ; and
“ he shall cast down many ten thousands : but
“ he shall not be strengthened.” Ptolemy Philopator was more fortunate in gaining a victory, than prudent in knowing how to make a proper advantage of it ; if he had pursued the blow that he had given, it is reasonably presumed that he might have deprived Antiochus of his kingdom ; but after a few menaces and complaints, he granted peace to Antiochus, that he might be no more interrupted in the gratification of his appetites and passions. He had before murdered his father, and his mother, and his brother ; and now he killed his wife, who was also his sister, and gave himself up entirely to the management of Agathoclea his concubine, and her brother Agathocles, and mother Cœnanthe. And so forgetful was he of all the greatness of his name and majesty, that he consumed his days in feasting, and his nights in debaucheries ; and became not only the spectator, but the master and leader of all wickedness. After the retreat of Antiochus, Ptolemy visited the cities of Cœle-Syria and Palestine, which had submitted to him : and among others in his progress he came to Jerusalem. He there offered sacrifices, and was desirous of entering into the Holy of Holies, contrary to the custom and religion of the place. The writer of the

third book of Maccabees says, that being *greatly lifted up by pride and confidence*, his curiosity was only restrained by the divine interposition; he being, as it is there reported, struck with such a sudden terror as he was preparing to force his way from the second court into the temple itself, that he was carried off half dead. However it were, he left the city highly exasperated against the Jewish nation, and threatening them with his revenge: accordingly, after his return to Alexandria, he began a cruel persecution upon the Jewish inhabitants of that city, who had resided there from the time of Alexander, and enjoyed the privileges of the most favoured citizens. *And he cast down many ten thousands*; for it appears that at this time forty thousand Jews were slain by him, or sixty thousand, as they are otherwise reckoned; so that notwithstanding his late successes, he was not *strengthened*; for the loss of so many Jews, and the rebellion of the Egyptians, added to the mal-administration of the state, must certainly have very much weakened the kingdom.

Ver. 13. “ For the king of the North shall
 “ return, and shall set forth a multitude greater
 “ than the former, and shall certainly come
 “ after certain years with a great army, and
 “ with much riches.” Peace continued between the two crowns of Syria and Egypt for

certain years; namely, for about fourteen. In that time Ptolemy Philopater died of intemperance and debauchery, and was succeeded by his son Ptolemy Epiphanes, a child of four or five years old. Antiochus having at that time taken and slain Achæus, who had revolted against him in Asia Minor, and having also reduced and settled the eastern parts of his empire in their obedience, was at leisure to prosecute any enterprize, and could not let slip so favourable an opportunity of extending his dominions. He had acquired great riches, and collected many forces in his eastern expedition; so that he was enabled to set forth a *multitude greater than the former*; and he doubted not to have an easy victory over the infant king of Egypt. From the king of Bactria and from the king of India he had received so many elephants as made up his number 150, besides provisions and riches; he had gathered also an incredible army out of the countries beyond Babylon; and contrary to the league he marched with this army, Ptolemy Philopater being dead, against his son, who was then only about four or five years old.

Ver. 14. “ And in those times there shall
“ many stand up against the king of the South:
“ also the robbers of thy people shall exalt
“ themselves to establish the vision; but they
“ shall fall.” Antiochus was not the only one

that stood up against young Ptolemy the king of the South; many others confederated with him, for Agathocles, the favourite of the former king, who was in possession of the young king's person, was so dissolute and proud in the exercise of his power, that the provinces which before were subject to Egypt, rebelled, and Egypt itself was disturbed by seditions. Philip too, the king of Macedon, entered into a league with Antiochus, to divide Ptolemy's dominions between them, and each to take the parts which lay nearest and most convenient to them. *To these also were added the revolters from amongst the Jews*; for they were at that time broken into factions, part adhering to the king of Egypt, and part to the king of Syria; but the majority were for breaking away from their allegiance to Ptolemy. *But they fell*; for Scopas came with a powerful army from Ptolemy, and Antiochus being engaged in other parts, he soon reduced the cities of Cœle-Syria and Palestine to their former obedience; subdued the Jews, and placed a garrison in the castle of Jerusalem.

Ver. 15. "So the king of the North shall
 " come, and cast up a mount, and take the
 " most fenced cities" (or "the city of muni-
 " tions"): "and the arms of the South shall
 " not withstand, neither his chosen people,
 " neither shall there be any strength to with-

“ stand. 16. But he that cometh against him
“ shall do according to his own will, and none
“ shall stand before him : and he shall stand in
“ the glorious land, which by his hand shall be
“ consumed” (or otherwise “ consummated,”
or “ perfected.”). It was in the absence of Antiochus that Scopas, commanding the Egyptian forces, obtained his successes in Cœle-Syria and Palestine : but the arrival of Antiochus soon turned the scale, and changed the whole face of affairs. Scopas was sent to oppose him ; and Antiochus fought with him near the sources of the river Jordan, destroyed a great part of his army, and pursued him to Sidon, where he shut him up with 10,000 men, and closely besieged him. Three famous generals were sent from Egypt to raise the siege ; but they could not succeed ; and at length Scopas was forced by famine to surrender, upon the hard conditions of having life only granted to him and his men ; they were obliged to lay down their arms, and were sent away stripped and naked. Afterwards Antiochus (having thus *cast up a mount and taken the city of munitions*, for Sidon was an exceeding strong city in its situation and fortifications) soon rendered himself master of all Cœle-Syria and Palestine ; *for the arms of the South could not withstand him, neither had the chosen troops of Egypt any strength to withstand.*

Among others who submitted to Antiochus were the Jews, who went forth in solemn procession to meet him, received him splendidly into their city, supplied him with plenty of provisions for all his army and elephants, and assisted him in besieging the garrison which Scopas had left in the citadel. *Thus he stood in the glorious land, which was perfected, or prospered and flourished in his hand.* For Antiochus, to reward and encourage the Jews in their fidelity and obedience to him, gave order that their city should be repaired, and that the dispersed Jews should return and inhabit it; that they should be supplied with cattle and other provisions for sacrifices; that they should be furnished with timber and other materials for finishing and adorning the temple; that they should live all according to the laws of their country; that the priests and elders, the scribes and Levites, should be exempted from the capitation and other taxes; that those who then inhabited the city, or should return to it within a limited time, should be free from all tribute for three years, and the third part of their tribute should be remitted to them for ever after; and also that as many as had been taken and forced into servitude should be released, and their substance and goods be restored to them.

Ver. 17. "He shall also set his face to enter

“ with the strength of his whole kingdom, and
“ upright ones with him” (or rather “ he shall
“ set his face to enter by force the whole king-
“ dom, and shall make agreement with him”);
“ thus shall he do. And he shall give him the
“ daughter of women, corrupting her: but she
“ shall not stand on his side, neither be for
“ him.” Antiochus, having thus brought all
Cœle-Syria and Palestine in subjection to him,
projected the doing the same in lesser Asia;
thus “ *setting his face to enter by force the whole*
“ *kingdom;*” “ for his grand aim was to re-
“ store the Syrian Empire to the *full extent* in
“ which it had been held by any of his an-
“ cestors, especially by Seleucus Nicator the
“ founder of it. But to quiet the Egyptians,
“ that they might not renew the war in Pales-
“ tine and Cœle-Syria in his absence, he pro-
“ posed a marriage between Cleopatra his daugh-
“ ter and King Ptolemy, to take place as soon
“ as they should be of age; promising the resto-
“ ration of the provinces of Cœle-Syria and Pa-
“ lestine on the day of the nuptials, by way of
“ dower with the young Princess; which offer
“ being accepted of by the Egyptians, they no
“ more renewed the war upon him, but left
“ him wholly free to pursue his other designs*.”
Five years afterwards he conducted her himself

* Prideaux, Part II. Book II. Anno A. C. 198.

to Raphia, where they were married. She was one of the most eminent and beautiful of women; and so she appears to be called in the prophecy, by way of eminence, the *daughter of women*. But all this Antiochus transacted with a fraudulent intention, *that he might corrupt her*, and induce her to betray her husband's interests to her father. But his designs did not take effect; *for she did not stand on his side, neither was she for him*; for Cleopatra was afterwards found to affect the cause of her husband more than that of her father; in so much, that she joined with her husband in an embassy to the Romans, to congratulate them upon their victories over her father, and to exhort them, after they had expelled him out of Greece, to prosecute the war in Asia; assuring them at the same time that the king and queen of Egypt would readily obey the commands of the Senate.

Ver. 18. "After this shall he turn his face
 " unto the Isles, and shall take many: but a
 " prince for his own behalf shall cause the re-
 " proach offered by him to cease; without his
 " own reproach he shall cause it to turn upon
 " him."

Before I enter upon the consideration of this verse, I must remark, that the former verse, which we have already examined, refers to events

of a later date than those afterwards mentioned in verse 18 ; and we may suppose it to be for this reason, that, in a history so concise as this, simplicity and clearness could not be obtained were frequent transitions made from one subject to another ; so that it becomes necessary that when any episodical subject is introduced, it should be continued and brought to a conclusion before the main thread of the history is resumed. It is wonderful that so much can be so briefly and clearly described, as is related in the words of this prophecy ; but were the episodical subjects to be broken and divided, in order that each part of them should be introduced in its exact chronological place, it would be impossible that the story, being rendered thus complex, should be narrated with the same simplicity and boldness of description. This previous remark is necessary, lest the reader, having been already carried down in verse 17 to a late period in the history of Cleopatra, should now be surprized at being carried back in verse 18 to the year A.C. 197, only the year after Cleopatra was betrothed to Ptolemy, and *four years before* her marriage took place.

But to proceed to the consideration of the verse before us. In the spring of the year A.C. 197, Antiochus, having made peace with the Egyptians, undertook with a great fleet to carry

on his designs upon Lesser Asia; and sailing along the coasts of Cilicia, Pamphylia, Lycia, and Caria, took a great many of the maritime cities of those provinces, and the islands adjoining; and at length coming round to Ephesus, seized that city, and there set up for his winter quarters, spending the remainder of the year in projecting and concerting those measures which might be most proper for the accomplishing of the designs that brought him into those parts. But Smyrna, Lampsacus, and other Greek cities in Asia, which then enjoyed their liberties, finding his scheme was to reduce them all to be in the same subjection to him, as they had formerly been to his ancestors, resolved to stand out against him, and sent to the Romans for their protection, which they readily undertook in their behalf. For they being resolved to put a stop to Antiochus's further progress westward, as fearing to what the power of so great a king might grow, should he establish himself in those parts of Asia according to his designs, gladly laid hold of this opportunity to oppose themselves against him, and therefore forthwith sent ambassadors to him, to require of him that he should restore to King Ptolemy all the cities of the Lesser Asia that he had taken from him; that he should quit those that had been King Philip's; and that he should

permit all the Grecian cities in those parts to enjoy their liberties, and not pass into Europe; and to declare, that in case they had not satisfaction in all these particulars, they would make war against him*. *After therefore having turned his face unto the Isles, and taken many of them, a prince, or rather a leader or general, meaning a Roman general, caused his reproach to cease;* for this interference of the Romans afterwards gave rise to a war, which ended in the complete overthrow of Antiochus, by Scipio, the Roman general, in a battle fought in Asia, near the city of Magnesia, at the foot of Mount Sypylus, in the year A.C. 190; in which Antiochus lost 50,000 foot and 4,000 horse, 1,400 also being taken prisoners, and he himself escaping with difficulty. Upon this defeat he was necessitated to sue for peace, and was obliged to submit to very dishonourable conditions; not to set foot in Europe, and to quit all Asia on this side of Mount Taurus, to defray the whole charges of the war, &c. and to give twenty hostages for the performance of these articles; one of whom was his youngest son Antiochus, afterwards called Epiphanes. By these means, he and his successors became tributary to the Romans; so truly and effectually did they not only *cause the*

* Prideaux, Part II. Book II. Anno A.C. 197.

reproach offered by him to cease, but retaliating upon him, by depriving him of part of his dominions, and imposing a disgraceful tribute upon him and his successors, they caused it to return upon himself.

Ver. 19. "Then he shall turn his face toward
 " the fort of his own land : but he shall stumble
 " and fall, and not be found." Antiochus did not long survive this disgrace ; and the latter end of his life and reign was as mean as the former part had been glorious. After the battle fought near the city of Magnesia, he fled away to Sardis, and from thence to Apamea, and the next day he came into Syria, to Antioch, "*the fort of his own land.*" It was thence that he sent ambassadors to sue for peace ; and within a few days after peace was granted, he sent part of the money demanded, and the hostages, to the Roman consul at Ephesus. He is reported indeed to have borne his loss with great equanimity and temper, and said, he was much obliged to the Romans for easing him from a great deal of care and trouble, and for confining him within the bounds of a moderate empire. But whatever he might pretend, he lived in distress and poverty for a great king, being under the greatest difficulties how to raise the money which he had stipulated to pay to the Romans : and his necessity or his avarice prompted him at last to

commit sacrilege: He marched into the eastern provinces, to collect there the arrears of tribute, and amass what treasure he could: and attempting to plunder the rich temple of Jupiter Belus in Elymais, he was assaulted by the inhabitants of the country, was defeated, and himself and all his attendants were slain. Or, as otherwise reported, he was slain by some of his companions, whom in his liquor he had beaten at a banquet. However it was, his death was inglorious, he *stumbled and fell, and was no more found.*

We are now, in the course of the prophecy, arrived at that time when the Romans became the ruling power of the world. We find that the whole period hitherto described consists of only 347 years, reaching from A.C. 534, when the vision was seen, to A.C. 187, when Antiochus died; in which number of years is also included an interval unnoticed of 134 years, being the period from the end of the reign of Xerxes, to the beginning of the reign of Alexander the Great: so that in fact the history of little more than 200 years has yet been given.

It is evident, therefore, that as a period of above 2300 years intervenes, between the commencement of the prophecy and the appearance of the Infidel Power, we must expect to find that some other very considerable portion

of time is unnoticed ; for were the prophetic history of the remaining years to be carried on in one unbroken narrative, this prophecy would be made to exceed in length, beyond all proportion, those which relate to Popery and Mahometanism, and every other scriptural prophecy.

There is another reason on account of which we might conclude that it would not be so continued ; for a prophecy of this kind, which gives the lives of individuals of successive generations, in the form of narrative, is *necessarily* so minute and clear, that the interpretation of one part being discovered by its fulfilment, it would follow were the narrative uninterrupted, that the particulars of the lives of all the other individuals subsequently spoken of in the prophecy, would be so clearly revealed, that the success or failure of every thing they undertook would be foreseen long before the event. This, however, could not be considered as suitable with what we find to be the real state of the world ; where all the creatures of God, even his enemies, *unknowingly* contribute to bring about his designs ; and it would also be inconsistent with that declaration of the Angel, that this prophecy, in its main import at least, *should be sealed to the time of the end.*

We have found, however, that the history *has hitherto been continued in one unbroken narrative*, with the single exception, that in *passing from the Persian to the Grecian Empire*, there is an omission of eight kings, and of a period of 134 years. We are now arrived at that point of time when we must necessarily *pass from the Grecian to the Roman Empire*; here then, and here only, arguing from analogy, another omission must be expected to appear; and so accordingly we find it; for the prophecy, passing over all the early part of the history of the Roman Empire, carries us at once to that most important period, which is more particularly treated of than any other in all the scriptural prophecies; and to the history of that king, who is individually described by Esdras and Saint John, as well as by Daniel: for Louis XVI. king of France, is the STAR which it is foretold by Esdras should be smitten down to the earth by his own people (who were also to humble other kings, overthrow the Papal Babylon, and, by the tyrannical exercise of their power, to commence the destruction of the Roman Empire*.) And he is also, as has already been shewn, described by Saint John under the symbol of the

* II Esdras, xv. 35—45; xi. 32.

SUN, that at the end of the 1260 years was suddenly to become “black as sackcloth of hair*,” or to be deprived of all splendour, power, influence, and regal dignity. The next verse of the eleventh chapter of Daniel, now under consideration, which describes this individual, is as follows.

Ver. 20. “Then shall stand up in his estate a Raiser of Taxes, in the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.” As in the symbolical prophecies the symbols are peculiarly appropriate to the objects they represent; so in this historical narrative we shall find a similar perfection in the terms applied to individuals, and in the manner in which they are designated. The principal event in the reign of Louis XVI. was the French Revolution; and he must be supposed to be here called a Raiser of Taxes, because it was the embarrassment of the French finances, and the strong opposition made by the Parliament to *the edicts of the king for raising certain taxes*, that was the immediate cause of all his misfortunes; for this obliged him first to call together the Assembly of the Notables, and then to have recourse to the States General, who resolved themselves into that National

* Rev. vi. 12.

Assembly, that on the 10th August, 1792, deposed him from his throne.

On the 21st January, 1793, he was, after a mock trial, deprived of life in the eighteenth year of his reign. Thus having stood up *in the splendour of his estate, and in the glory of his kingdom*, or, to use the words of Burke, during “the high and palmy state of the French monarchy;” he was *within few years destroyed* and cut off with every circumstance of degradation and cruelty; *not falling honourably*, as other kings have done, *at the head of his armies and in the heat of contest*, but *cut off neither in anger nor in battle*, deliberately and basely murdered by his own traitorous subjects.

Ver. 21. “And in his estate shall stand up
“a vile person, to whom they shall not give the
“honour of the kingdom: but he shall come
“in peaceably, and obtain the kingdom by flat-
“teries.” The person who succeeds in his estate, or, as the marginal reading allows us to understand it, succeeds in his place, is particularly designated by the term *vile*, referring to the lowness of his extraction, for it is in this sense we must understand the epithet; for though it would doubtless be equally applicable to the individual now introduced into the prophecy, if understood as signifying a morally worthless character, it is the vileness of his ori-

gin which forms a distinctive peculiarity in the history of the Emperor Napoleon. That this epithet refers to his origin is also pointed out by the words with which it is immediately connected, “*to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries:*” thus the father of Napoleon being only a lawyer in the island of Corsica, he had not the least natural claim to sovereign authority. He first assumed civil power in the year 1799, after his return from Egypt, when we read, that “the wile of the Ex-priest” (Abbé Sieyes) “and the arts of the Ex-chief of the army of Egypt, combined a plan” for the overthrow of the Directory, and for their own establishment in power; “in which each engaged from individual ambition, and each so well concealed his own design, that they duped one another*.” This was the first exercise of his art towards obtaining the kingdom. In 1802 he succeeded in getting his appointment as first Consul extended for a further term of ten years, and shortly afterwards he obtained this office for his life, with the liberty of appointing a successor; and in 1804 he was made Emperor of the French, and the dignity also was declared hereditary in

* Van Ess’s Life of Buonaparte.

his family. This point was carried under the sanction of a pretended general popular election, in which the votes were inscribed in books, kept by the agents of government; and in which the number of the suffrages for and against the measure were declared, without any possibility of appeal or scrutiny. *Thus did he come in peaceably, and by the exercise of the most consummate art gradually obtain the full honour of the kingdom.*

Ver. 22. “ And with the arms of a flood shall
“ they be overflown from before him, and shall
“ be broken; yea, also the Prince of the Cove-
“ nant. 23. And after the league made with
“ him he shall work deceitfully: for he shall
“ come up, and shall become strong with a
“ small people. 24. He shall enter peaceably
“ even upon the fattest places of the province;
“ and he shall do that which his fathers have
“ not done, nor his fathers’ fathers; he shall
“ scatter among them the prey, and spoil, and
“ riches: yea, and he shall forecast his devices
“ against the strong holds, even for a time.

“ 25. And he shall stir up his power and his
“ courage against the King of the South with a
“ great army; and the King of the South shall
“ be stirred up to battle with a very great and
“ mighty army; but he shall not stand: for
“ they shall forecast devices against him.

“ 26. Yea, they that feed of the portion of his
 “ meat shall destroy him, and his army shall
 “ overflow : and many shall fall down slain.

“ 27. And both these king’s hearts shall be to
 “ do mischief, and they shall speak lies at one
 “ table, but it shall not prosper : for yet the
 “ end shall be at the time appointed. 28. Then

“ shall he return into his land with great riches ;

“ and his heart shall be against the holy cove-

“ nant ; and shall do exploits, and return to his

“ own land.” I have already been led to speak

of a period so late as the year 1804, because the

account of the vileness of the birth of Buona-

parte was necessarily connected in the prophecy

with the mention of his subsequent greatness.

We now return to the early part of his career,

and to those events which first brought him

fully into public notice ; the portion of the pro-

phesy which we have now to consider, describ-

ing the events of the memorable campaign of

Buonaparte in Italy in the year 1796.

*And with the arms of a flood shall they be
 overflowed from before him, and shall be broken.*

Buonaparte was appointed through the influence

of the Director Barras to the command of the

army of Italy early in the year 1796 ; and hav-

ing joined it, hostilities commenced on the 9th

of April between the French and the combined

Austrian, Neapolitan, and Piedmontese army,

commanded by General Beaulieu, which defended the passes of the Alps. On the 26th of the same month Buonaparte, in a public address, thus recounted the victories he had already obtained; "Soldiers! in the course of fourteen
" days you have acquired six victories, taken
" 21 stand of colours, 50 pieces of cannon, several strong fortresses, and conquered the richest
" portion of Piedmont. You have taken 1500
" prisoners, and killed and wounded more than
" 10,000 men; the two armies that but lately
" attacked you with audacity, now fly in terror
" before you," &c. But we do not learn the nature of his first successes, only from his own mouth. The Directory considered his exploits and those of his army as so worthy of their commendation, that they addressed a letter to him, expressing "the satisfaction they felt in finding
" the choice they had made of him, to conduct
" the army of Italy to victory, justified by the
" laurels he had gained." It is observed by a military writer, that Buonaparte "had but one
" object, towards which he directed all his movements, and applied all his means; this was to
" *break the line of the allies.* He succeeded in
" it, *by bringing almost the whole of his force to*
" *bear on the weakest part of their line,* a simple manœuvre, which can scarcely fail of being
" successful, if executed with foresight, cele-

“rity, and vigour*.” Thus “*with the arms of a flood*” the opposing Austrian army was “*broken*” before him. In his address to his army of the 20th of May, he describes their exploits in terms very similar to those in which they were foretold by the Angel to Daniel; for the violence of a desolating flood, or an irresistible torrent, is so apt an emblem of the force of a victorious army, that it is not only a scriptural symbol, but has been introduced as a figure into ordinary language. “Soldiers!” says he, “*you have precipitated yourselves like a torrent from the summit of the Appenines: you have driven back, and dispersed all who opposed your march—Piedmont, liberated from Austrian tyranny, has yielded to her natural sentiments of peace and amity towards France: Milan is yours, and the republican flag floats throughout Lombardy, while the Dukes of Parma and Modena owe their political existence solely to your generosity.*” The King of Sardinia, and the Dukes of Parma and Modena, having been “*broken*” before the power of Buonaparte, and compelled to sue for peace; and the Austrian army, commanded by General Beaulieu, having been so completely “*broken,*”

* See History of the Campaign of 1796 in Germany and Italy, p. 235.

that it was obliged to retire into the Tyrol, and to leave all Italy open to the French; the King of Naples was induced on the 4th of June to conclude an armistice with them, in which it was stipulated, that his troops should separate from those of the Empire. On the 19th June Buonaparte entered the dominions of "*the Prince of the (false) Covenant*," that is of the Pope, for it is to be observed, that the Covenant is not here called, as in other places, the *Holy Covenant*, and is therefore to be considered as representing a power of a distinct and directly opposite character. He took possession of the towns of Bologna, and Ferrara, and Fort Urbino; and his further progress was only stopped by the Pope's submission, who agreed to pay to France 21,000,000 of French livres (equal to £875,000) and likewise to deliver up to the commissaries of the republic 100 paintings, as well as 200 precious manuscripts; and consented also that the French should retain possession of those towns which they had seized; of which Bologna is considered as next to Rome the richest and most important city of the dominions of the church.

" *And after the league made with him he shall*
"*work deceitfully: for he shall come up, and shall*
"*become strong with a small people; he shall enter*
"*peaceably even upon the fattest places of the pro-*

“ *vince.*” Buonaparte, after the *league* made by him with the Pope, and the other Princes of the northern states of Italy, was occupied in extending, throughout the whole of the country, the empire of the French, and the terror of his arms. It is observed by one who treats of this period*, “ that he was equally careful to im-
 “ press the Italians with favourable opinions of
 “ his inclination to promote their general wel-
 “ fare, and equally of his respect for learning
 “ and literary men. This, he knew, would
 “ exhibit an advantageous contrast of the re-
 “ spective dispositions of the French and the
 “ Austrians in matters of this nature. The
 “ neglect and indifference of these latter, for
 “ the polite arts and sciences, and their pro-
 “ fessors had long been well known, and it was
 “ a part of Buonaparte’s *policy*, by displaying
 “ his partiality to characters of this description,
 “ to conciliate their esteem, and secure their
 “ prepossession in his favour.

“ To this intent he had taken with him to
 “ Italy several eminent literati from France.
 “ They were the companions of his private
 “ hours, and were looked upon as a credit to
 “ his expedition: with them he consulted in
 “ what manner he could make it redound to

* See Dodsley’s Annual Register for the year 1796, p. 102
 —104.

“ the benefit of letters and philosophical know-
“ ledge.

“ The cultivators of learning in Italy, to whom
“ he was represented in this advantageous light,
“ could not fail to conceive amicable ideas of
“ him, and he was particularly solicitous to
“ improve them. An opportunity offered, on
“ the reduction of Milan, where he requested
“ an interview with the celebrated astronomer
“ Oriane, in order to testify his respect, and
“ that of the French nation, for his extraordi-
“ nary merit. In a letter, written to him on
“ this occasion, and addressed through him to
“ all the Italian literati, Buonaparte exerted
“ his persuasive talents to convince him and
“ them of the predilection with which the
“ rulers of France regarded all individuals of his
“ character, and how zealous they were in the
“ protection and encouragement of polite know-
“ ledge and the liberal arts, and desirous to af-
“ ford them the most generous and honourable
“ countenance and support. ‘ All men of ge-
“ nius,’ said the letter, ‘ all those who have
“ obtained a distinguished rank in the republic
“ of letters, are Frenchmen, in whatever country
“ they may have been born. The learned in
“ Italy esteemed themselves happy, if left un-
“ molested by princes and priests : but hence-
“ forth opinions shall be free, and the inquisi-

“ tion, intolerance, and despotism, be no more.
 “ ‘ I invite,’ he continued, ‘ the learned to as-
 “ semble, and propose their sentiments on the
 “ means necessary to be taken, and the assist-
 “ ance they may require, to give new life and
 “ existence to the sciences and the fine arts.’

“ He addressed the university of Pavia in the
 “ same style, and took peculiar pains to impress
 “ on the minds of the public, that the French
 “ were solicitous to place the people of Italy on
 “ the same footing with themselves, in what-
 “ ever related to the liberty of thinking; and
 “ would feel more satisfaction in acquiring
 “ their esteem and their approbation of the pro-
 “ ceedings of the French government, and of
 “ the political maxims on which it acted, than
 “ in the submission enforced by their victorious
 “ arms. The conquests obtained over the hu-
 “ man mind, being of far greater importance to
 “ men who knew the difficulty of obtaining
 “ them, and the utility which they produced,
 “ than victories won by the sword, and empire
 “ maintained through terror.

“ Language of this kind, which was inces-
 “ santly in the mouth of the French general,
 “ and of those in his confidence and intimacy,
 “ *did more in conciliating the people, who had*
 “ *submitted to him, than the dread of his power;*
 “ the clergy and the nobility excepted: to the

“ very existence of which orders the French
“ system was immediately inimical: the other
“ classes beheld in the French a nation of war-
“ riors, who seemed to have taken up arms for
“ the purpose of reducing all other nations to a
“ level of opinion and government with them-
“ selves, and to harbour no enmity but to here-
“ ditary sovereigns, and the adherents to im-
“ plicit obedience in matters of church and
“ state.

“ To disseminate such a disposition in the
“ generality was the chief aim of the French
“ general, well knowing that, on such a ground,
“ he would be able to erect a more durable fa-
“ bric of that republicanism he had in view,
“ than on the military power he had established;
“ and which, without those concomitances that
“ he held out to the natives, would have been
“ odious to them, and have presented no other
“ picture than that of conquest and tyranny.

“ In this court that was paid by the French
“ general to men of letters and genius, we con-
“ template a policy not less solid than sublime.
“ The class too that would be flattered by this
“ address was more numerous by far than it
“ will be very easy to imagine; so great a por-
“ tion of mankind being so highly satisfied with
“ their own talents and accomplishments.

“ The professions of Buonaparte, however,
 “ but ill accorded with his actions. The whole
 “ of his conduct indicated that his main design
 “ was to establish the power and influence of
 “ the French in Italy. *At Milan he formed the*
 “ *plan of a republic on the model of that of*
 “ *France*, and to be under her protection, in the
 “ same manner as the victorious and ambitious
 “ Romans admitted the conquered states to the
 “ alliances and friendship of the Senate and
 “ people of Rome: thus endeavouring to sub-
 “ vert the authority of the Emperor, and to erect
 “ that of France on its ruins, by abolishing feu-
 “ dal rights, and giving the great mass of the
 “ people a share and an interest in the new
 “ government. *He fortified Verona*, notwith-
 “ standing the reclamations of the Venetians,
 “ and placed general officers, in whom he could
 “ confide, over the Tuscan troops, as well as over
 “ those of Piedmont and Milan. The intentions
 “ of the French were still less concealed at
 “ Paris; where those who bore sway, at the
 “ same time that they professed a desire to fra-
 “ ternize with all nations, talked of nothing
 “ but the extension of their arms, and of Paris
 “ becoming the capital of Europe. They boasted
 “ of the generous design of giving peace and
 “ tranquillity to all nations under the protection
 “ of the French republic.”

Thus *he became strong with a small people, or with a force apparently inadequate to the extent of his views; and which might perhaps have been insufficient had the resistance to him been universal. But endeavouring to obtain a party amongst the people themselves, and making use of every artifice that his genius suggested to him, he entered peaceably upon the fattest places of the province.*

And he shall do that which his fathers have not done, nor his fathers' fathers: he shall scatter among them the prey, and spoil, and riches. It is observed in the History of the Campaign in Germany and Italy in the year 1796, that the motives which determined the French government to push the war in Italy with more vigour than it had done the preceding years, were as follows: "To detach the King of Sardinia from
" the coalition—To carry the war into the pro-
" per estates of the Emperor—To destroy his
" preponderance in Italy—To shut up his ports
" against the English—and above all to find in
" a rich and fertile country money, subsistence,
" and resources of every description." I have already mentioned the great contributions which had been exacted from the Pope, as the price of the armistice granted him. The Duke of Parma had also been called upon to pay as his contribution "2,000,000 of livres

“ French money (£84,000)—To furnish 1,200
 “ draught horses with their harness, 400 dra-
 “ goon horses with their harness, and 100 sad-
 “ dle horses, for the superior officers of the
 “ army—To give up 20 paintings, which were
 “ to be chosen by the general in chief, from
 “ among those in the duchy—To lodge in the
 “ magazines of the French at Tortona 10,000
 “ quintals of wheat and 5,000 of oats, and to
 “ furnish 2,000 oxen.” The Duke of Modena
 had also been obliged to purchase an armis-
 tice of Buonaparte at a most excessive price,
 undertaking to pay to the French republic
 “ 7,500,000 livres French money (£313,000)—
 “ To furnish 2,500,000 livres (£105,000) in
 “ provisions, powder, and other military stores,
 “ for the French army—And to deliver up 20
 “ paintings, taken from his gallery or his domi-
 “ nions, to be selected by persons nominated
 “ by the French for that purpose.”

But besides these contributions exacted upon
 Buonaparte's first successes in Italy, similar de-
 mands were afterwards made ; whence it is
 observed by the author of the History of the
 Campaign of the year 1796, that Buonaparte
 despoiled Italy of its most precious effects,
 drawing from it more than 100,000,000 of livres
 (£4,200,000) by contributions. The particulars
 given are as follows : Lombardy was obliged

to contribute 25,000,000 of livres ; Mantua, 800,000 ; the Imperial Fiefs, 200,000 ; the Duchy of Modena, 10,000,000 ; Massa and Carrara, 600,000 ; Parma and Placentia, 20,000,000 ; the Pope, 36,000,000 ; Bologna and Ferrara, 3,700,000 ; Leghorn, as the depot of English magazines, 8,000,000. " And," it is farther observed, that " if we add to these contributions, the seizure of all the money which was found in the public coffers, 51 chests of silver plate taken at Milan, Lodi, and Bologna ; if we add the immense value of the requisitions in kind made by the French, the pillage, the extortions, and the robberies committed by the French army, we may have an idea of the fate of Italy ; and of the sentiments which its inhabitants must feel for their conquerors. Buonaparte had no hesitation to say, in the proclamation which he made to his soldiers in entering into Carinthia, that all the expences of the army of Italy during eleven months had been paid by the conquered countries, and that he had besides sent 30,000,000 of livres (£1,250,000) into France. The system of the army's thus supporting itself by plunder, and rendering itself independent of any assistance from the French republic, was so completely acted upon, that it is said to have excited the apprehensions

of the friends of liberty in France; accordingly "one of the principal French journalists" expressed his apprehensions at the critical situation in which the republic was placed, "by generals providing for their armies with the spoils of conquered countries, when the necessities of the state prevented them from receiving supplies from home; and he cited the examples of Sylla, Marius, and Cæsar, who conquered the liberties of their country; *by dispersing among their armies the treasures they had amassed**," or by scattering among them, as Buonaparte now did, *the prey, and spoil, and riches.*

But the French were not satisfied with seizing the gold, the silver, oxen, horses, provisions, and military stores of all sorts; and with making such extensive requisitions of these articles, that at the end of the campaign they had "completely ruined the fruitful and not long before flourishing country of Lombardy;" but they made it also a primary object to possess themselves of all the most valuable specimens of the arts, including it as one article in their treaties with the Pope, and also with the Dukes of Parma and Modena (as already mentioned) that a certain number of their most valuable paintings

* Van Ess's Life of Buonaparte, Vol. II. p. 91.

should be delivered up to the commissaries of the French Republic. Several artists were therefore sent from Paris, who chose in the towns of Bologna, Ferrara, Modena, Urbino, Milan, Pavia, Parma, and Placentia, all the most precious monuments of the arts which were to be found, and sent them to Paris.

It has been observed, “ that the spoliation of
“ the repositories of art, which was now annexed to the conditions of treaties with the
“ Italian Princes, proved one of the most vexatious as well as mortifying circumstances of
“ the French invasion. The monuments of
“ painting and of statuary, which adorned their
“ palaces, cities, and churches, were viewed by
“ the natives with a mixture of delight and
“ veneration. They entertained a species of
“ affection for them ; and, in the presence of
“ some of them, they placed not a little confidence. They had become a kind of tutelary
“ deities and household gods. The Italians
“ were sensible of emotions not altogether dissimilar to those of the Israelite Micah, into
“ whose house armed men from Dan entered,
“ and took away ‘ the graven image, and the
“ ephod, and the seraphim, and the molten
“ image*.’ In one respect, the oppressions of

* “ Ye have taken away the Gods which I made, and what have I more ? ” —Judges, xviii. 24.

“ the French in Italy were greater than those of
“ the northern hordes under Attila and Odoacer ; for these chiefs did not trouble the Romans with demands of pictures, statues, and sculptures. To deprive the poor Italians of objects so long endeared to them, by habit and possession, seemed an act of tyranny exercised upon the vanquished in the wantonness of power. Those objects had been respected by all parties, in the vicissitude of those events that had so frequently subjected the places that contained them to different masters. The French were the first who had conceived the idea of seizing them as matter of mere property. Herein they were accused of consulting their vanity rather than their taste for the fine arts. The Romans, in their triumphant periods, had plundered the Greeks of all the master pieces they could find in their country. This appeared to the French a precedent fit for their imitation, and a sanction for robbing the Italians of what they esteemed the most valuable part of their property, and the most honourable proof they still retained of their former superiority in those departments of genius. The conduct of the French in tearing the monuments of antiquity and art from Italy, and carrying them to Paris, was universally condemned and

“ execrated by all civilized nations*.” “ Thus
“ did the French plunder Italy as the Romans
“ had formerly plundered Greece†.” Thus did
Buonaparte do *that which his fathers had not
done, nor his fathers’ fathers*; the writers who
have described these events being obliged to
refer as far back as to the ancient Romans for a
similar example.

*And he shall forecast his devices against the
strong holds, even for a time.* After the re-
treat of the Austrians into the Tyrol, “ whilst
“ Buonaparte was,” as above described, “ exer-
“ cising his empire in Italy, *possessing himself*
“ *of its spoils*, and rendering himself an object
“ of fear and hatred, his troops were carrying
“ on the sieges of *Mantua* and of *the castle of*
“ *Milan*. The latter place surrendered on the
“ 29th June, twelve days after the trenches
“ were opened‡.” Buonaparte being in want
of the artillery necessary for carrying on a siege,
and of the requisite stores, had been compelled
to content himself, after the retreat of General
Beaulieu into the Tyrol, with *investing the town*
of Mantua, and he even had not been able to

* See Dodsley’s Annual Register for the year 1796, p. 96.

† See History of the Campaign of 1796, p. 254.

‡ History of the Campaign of the year 1796, p. 258, &c.

form the blockade but at a great distance, on account of the peculiar situation of the place.

“ Mantua, which has so much occupied the
 “ attention of Europe, has been the aim of so
 “ many efforts, has caused such an effusion of
 “ blood, and has long held in suspense the fate
 “ of Italy, has always been fortified; and its
 “ situation has made it considered in all former
 “ Italian wars as *the most important fortress*
 “ in that country, and in a military point of
 “ view as the capital of Italy. It has sustained
 “ several sieges, and whenever it has surren-
 “ dered, it has been more in consequence of a
 “ blockade and want of provisions than of open
 “ force, or the regular operations of art. Its
 “ chief means of defence consists less in its for-
 “ tifications, than in the difficulties opposed to
 “ the approach and attacks of an enemy. The
 “ town being entirely surrounded by water and
 “ marshes, its unwholesomeness is not the least
 “ of its means of defence: for it is impossible
 “ to besiege it without risking the total destruc-
 “ tion of an army by sickness. In almost every
 “ siege this place has sustained, pestilential
 “ fevers have made great ravages, both amongst
 “ the assailants and defenders of it.

“ These considerations did not deter General
 “ Buonaparte, who had been taught by past
 “ successes to be confident of future ones.

“ After having carried some outposts of the
“ town, *he opened the trenches before it on the*
“ *18th of July.* But the difficulties attending
“ the siege, the fevers which broke out in his
“ army, and the successful sorties of the garri-
“ son, rendered the progress of the French ex-
“ tremely slow, and enabled the Count de Can-
“ to d'Irles, who commanded in the town, to
“ defend it until relieved*.” Thus did Buona-
parte *forecast his devices against this strong hold*
for a time, or during the absence of the Austrian
army from the scene of action.

And he shall stir up his power and his courage
against the king of the South with a great army:
and the king of the South shall be stirred up to
battle with a very great and mighty army. The
kings of the North and of the South, mentioned
in the first part of this prophecy, which related
to the divided Macedonian Empire, were the
kings of Syria and of Egypt; but in this latter
part of the prophecy relating to the Roman Em-
pire, these terms will be found to designate the
principal potentates of the north and of the
south of *Europe.* As the Emperor of Russia is
unquestionably the principal potentate of the
North, so the Emperor of Austria must be con-
sidered to be the principal potentate of the

South. Again, as Austria literally means South, the title, *King or Emperor of Austria*, is in fact the same as *King of the South*; and we must further observe, that his Italian states, which were the scene of the battles here described, lie directly to the *south* of France. On all these grounds we must suppose that the present Emperor of Austria is here meant by the King of the South; and the terms being thus understood, the text now before us will be explained, if we pursue the regular course of the History of the Campaign of the year 1796, which continues as follows:

“ The court of Vienna saw, when too late,
 “ the insufficiency of the troops which it had
 “ sent into Italy. As it could not possibly ac-
 “ quiesce in leaving so valuable a part of its
 “ dominions as Lombardy in the hands of the
 “ French, it *resolved to make the greatest efforts*
 “ *for the recovery of that country*. All the troops
 “ stationed in Carinthia and Styria were sent
 “ by forced marches into the Tyrol; and the in-
 “ habitants of the latter country were equipped
 “ and formed into corps of chasseurs. As all
 “ these different reinforcements would not how-
 “ ever have made General Beaulieu’s army suf-
 “ ficiently strong to enable him to renew offen-
 “ sive operations, the cabinet of Vienna, at-
 “ tending to the most pressing concern, sacri-

“ ficed its plan of a campaign beyond the Rhine
“ to its personal and immediate interest in Italy.
“ Field Marshal Wurmser, who commanded the
“ imperial army of the Upper Rhine, received
“ an order to set off with more than 30,000
“ effective men for Italy, and there to replace
“ General Beaulieu. The months of June and
“ July passed away before these different corps
“ could form a junction, or be sufficiently re-
“ covered from the fatigues of so long a march,
“ and put in a state to act. Ten thousand men
“ out of the 30,000, who had come from the
“ army of the Rhine, were left to observe a
“ French corps which menaced the bishoprick
“ of Inspruck, and on the 29th of July Mar-
“ shal Wurmser began his march against the
“ French, at the head of an army of 47,000
“ men.”

Buonaparte, though commanding *a great army* on this second advance of the Austrians, found himself inferior to *the king of the South, who was now stirred up to battle with a very great and mighty army*. And he was obliged on the night of the 31st July precipitately to raise the siege of Mantua, with the loss of 600 men, all his artillery, and all the ammunition of the siege. He then took the only course which could save his army and preserve the Milanese. “ He
“ judged, that by concentrating his forces, and

“ advancing rapidly against the corps of M. de
 “ Quosdanovich” (who directed the advance
 of one column) “ he might defeat him before
 “ he could be succoured by Marshal Wurmser ;
 “ and with no less expedition than judgment,
 “ taking advantage of the faults and of the sepa-
 “ ration of these generals, he fell unexpectedly
 “ on the corps of the latter, which being too
 “ much extended, was easily defeated, and dis-
 “ sipated” in several actions, fought on the 31st
 July, and the 1st, 2d, and 3d August. He
 afterwards on the 5th attacked the army com-
 manded by Marshal Wurmser, which he de-
 feated, and forced him to retire into the Tyrol.
 “ The French general,” it is observed by the
 author of the History of the Campaign of 1796,
 “ executed on this occasion the same ma-
 “ nœuvre, to which he had before owed, and
 “ has owed since so much success.” In speak-
 ing of his subsequent actions, this manœuvre is
 thus explained and described: “ he exerted
 “ himself constantly to prevent the two corps
 “ of his enemy from forming a junction ; ad-
 “ vanced like lightening sometimes against the
 “ one, sometimes against the other, always at-
 “ tacking their weakest point, and pushing his
 “ successes as far, and with as much vivacity as
 “ possible. In this manner, although he had
 “ upon the whole fewer men than the Austrian

“ generals, he found himself, when opposed to
“ either of them separately, equal, and sometimes
“ even superior in number. The frequency of
“ his attacks, and the bravery of his troops se-
“ cured the success of this manœuvre, and gave
“ him the victory.” Thus, notwithstanding
the superiority of the Austrian forces, the king
of the South *did not stand*; for Buonaparte, with
the generals that acted under him, *forecast de-
vices against him.*

The contest continued till the 16th of January, 1797; and during the course of the latter part of the campaign, the Austrians had two armies completely defeated, which successively attempted to advance, under the command of General d’Alvinzy, to the relief of the important fortress of Mantua; when finding themselves, after these reverses, wholly incapable of undertaking any thing farther, or of preserving the places they held, they endeavoured to save the wrecks of their army, by retiring into the Tyrol; and Marshal Wurmser, who had thrown himself into Mantua, was obliged on the 2d February, 1797, to surrender that fortress, and with it every hope of making any successful opposition to the French forces in Italy.

It appears from official reports, that during the eight days between the 30th July and the 8th August, the Austrian armies, commanded

by Marshal Wurmser and General Quosdanovich, lost in killed, wounded, and prisoners, no less than 17,000 men; the loss of the armies commanded by Generals d'Alvinzy and Davidovich, in the actions of the 14th, 15th, and 16th of November, is estimated at between 12 and 13,000 men, and that of the armies commanded by Generals d'Alvinzy and Provera, on the 14th, 15th, and 16th of January, 1797, at 17,000 men. The computation of the total loss of the Austrians in the course of the campaign in killed, wounded, and prisoners, is 75,000, and that of the French 60,000. Thus *the Austrian armies were overflown**, or broken and dispersed, and many fell down slain.

Yea, they that feed of the portion of his meat shall destroy him. “Buonaparte was not indebted for his success to his tactics alone. He acknowledged himself, in his dispatches, and the dispositions which he made clearly evinced, that he had been thoroughly instructed as to the projects of General d'Alvinzy. It would be imprudent,” it is observed, “to publish conjectures on the manner in which he received this most precious intelligence. But that what may be depended

* “And his army shall overflow, or rather shall be overflown.” Bishop Newton in loco. *1797*

“ upon is, that *he did not procure it through the*
“ *means of a common spy*, but from some one
“ whose situation afforded opportunities of
“ being well acquainted with the plans formed
“ by the Austrians. If Buonaparte had not
“ been so exactly informed, it is reasonable to
“ believe, that instead of being so completely
“ victorious, he would have been severely
“ beaten at some point or other, and that the
“ Austrians would at least have been enabled
“ to break up the blockade of Mantua. That
“ general admitted that he never incurred so
“ great a danger,” as upon the advance of General d’Alvinzy, “ and that his position hung
“ as it were by a thread. Buonaparte,” it is
observed, “ as if he had possessed the power of
“ divination, hastened from one place to another on the very day and at the very hour it
“ was necessary for him to be at each place, to
“ frustrate the operations of the Austrians.
“ This excessive exertion, the constant cause
“ of Buonaparte’s triumphs, might on this occasion have drawn him on to utter ruin, had
“ he not been informed with precision of the
“ numbers, positions, and designs of his enemies. Without this immense advantage, he
“ would not have dared to move his troops with
“ almost magical celerity, and to expose those
“ points, which he had left without sufficient

“ means of defence, to be forced in his absence.
 “ However brave, able, and fortunate, he would
 “ never have ventured to play so hazardous a
 “ game*.” It hence appears, that the main
 cause of the defeat of the armies of the Emperor
 was this, that he was shamefully betrayed, and
 that *those who fed of the portion of his meat*
assisted to destroy him.

“ *And both these kings hearts shall be to do*
mischief, and they shall speak lies at one table:
but it shall not prosper; for yet the end shall
be at the time appointed.” It has already
 been observed, that in this prophecy the several
 subjects of it will be found to be treated of
 separately and distinctly from each other; by
 which plan a greater perspicuity and simplicity
 is given to it than it could otherwise possess†.
 The former verses describe the result of the latter
 period of the campaign, as it affected the Emperor
 of Germany and the Austrian forces; and I conceive
 that the verse now before us is to be understood
 as relating to the affairs of the Prince of the
 Covenant, or the Pope, during the latter part
 of the same period. We have seen that during
 the first period of the war, upon the defeat of
 General Beaulieu, and his retreat into

*. History of the Campaign of 1796, p. 331, &c.

† See preceding pages 332, 333.

the Tyrol, the Pope was obliged to purchase a suspension of hostilities at a very extravagant price. We are now informed that he again confederated with the Emperor, for it is said, *that both these kings' hearts were set to do mischief, and that they spake lies at one table.* The mischief referred to in the prophecy, which would have been effected by the success of their confederacy, was, we must suppose, the continuation of that system of ecclesiastical tyranny and superstition of which the Pope is the head, and of which Austria is one of the chief supporters, if not the principal one; but which Buonaparte was destined by Providence to overthrow. The lies which they spake were those false promises of success, with which they mutually encouraged each other; for the Emperor promised the Sovereign Pontiff "to send him General Colli, several officers, and ten thousand men, to drive the French from both the legations*," of which they had taken possession.

This confederacy between the Pope and the Emperor, or this "*perfidious under-plot*" of the Pope, as it is called by a French writer, took place in the month of December, 1796, and January, 1797. It is mentioned also by the author to whom I am already under so many

* Memoirs of Pius VI. Vol. II. p. 296.

obligations for the information he has given relative to the events of this campaign; and whose authority I have already so frequently referred to as an evidence of the fulfilment of this prophecy. "The Pope," he observes, "had taken the opportunity of the armistice he had concluded with the French" (in the month of June) "to commence negotiations for peace; to effect this he made many advances to the French government; but the latter was little disposed to make peace with a Prince from whom it had nothing to fear, and of whom it had resolved to make a prey." The terms they offered therefore were at once so burdensome and so humiliating, that notwithstanding the invasion of his dominions, the dangers he incurred, and the weakness of his means of defence, he could not resolve to accept them. "It appears however that his Holiness was only determined to a refusal, by those articles which concerned his ecclesiastical jurisdiction; the acceptance of which would have destroyed the doctrine of his infallibility, and the basis of his Spiritual Empire."—"In refusing to accede to the conditions which the French government wished to impose on him, he had not been blind to the dangers to which he exposed himself. He was not ignorant that the French had resolved, if not to anni-

“ hilate, at least greatly to circumscribe his spi-
“ ritual and temporal power; and that they
“ would make the utmost efforts to penetrate
“ farther into his dominions, to plunder and to
“ revolutionize them. Being conscious that
“ he had done every thing to allay the storm
“ which depended upon him, either in the cha-
“ racter of a prince, or of Head of the Church,
“ he now thought only of employing all the
“ means in his power to defend his existence
“ in these two respects. Being no longer able
“ to reckon, at least ostensibly, on the succour
“ of the King of Naples, and having reason to
“ doubt the sincerity of the intercession of the
“ court of Spain in his favour, he *connected*
“ *himself more closely with the court of Vienna,*
“ *and united his destiny with that of the latter*
“ *power.* He augmented his army and placed
“ it on a war establishment, and sought for ex-
“ traordinary means of defence in the affection
“ of his subjects towards him, and in their
“ hatred to the French. He exhorted all the
“ inhabitants of the territories of the Church to
“ arm; and to induce them to do so, neglected
“ neither promises, nor privileges, nor rewards.
“ He was well seconded by the zeal and pa-
“ triotism of the higher ranks and the opulent
“ people. They readily employed their money
“ and their influence in raising several corps of

“ volunteers. The Princes of Cologne and
 “ Borghese each raised a regiment at his own
 “ expence. The States of the Church assumed
 “ all at once a military aspect, and their Head,
 “ after having shewn himself worthy of his spi-
 “ ritual elevation, by his wisdom and his at-
 “ tachment to principles, did himself no less
 “ credit as a sovereign by his courage and his
 “ resolution. On the 20th of December he
 “ ordered a body of troops to march to Faenza,
 “ and took measures that it should amount in a
 “ short time to 20,000 men. He gave the com-
 “ mand of it to the Austrian General Colli
 “ (formerly the commander of the King of Sar-
 “ dinia’s troops) who he had requested of the
 “ Emperor might be allowed to be placed at
 “ the head of his army*.” Another writer, al-
 ready referred to, observes also, that the warlike
 measures of the Pope were concerted with the
 cabinet of Vienna, between “ whom and Car-
 “ dinal Albani” (the Pope’s envoy) “ *there*
 “ *existed at that time a very active negotiation.*”
 That the Pope “ *had commenced hostile nego-*
 “ *tations with the Court of Vienna,*” was also
 one of the excuses for invading the Ecclesiasti-
 cal State, brought forward by Buonaparte in his
 declaration of 3d February, 1797. Thus we see

* History of the Campaign of 1796, p, 280, 305, 306.

that the Emperor and the Pope *spake lies at one table, or entered into a confederacy together*; for as the Emperor or “King of the South” is spoken of as present in the field in the person of his generals, so he must be considered as present in the cabinet in the person of his ministers; or the Pope may be more properly considered as present at the court of Vienna in the person of his envoy, the Cardinal Albani.

But it shall not prosper: for yet the end shall be at the time appointed. We have already mentioned the little success that attended this confederacy, as far as it regarded the Emperor, whose forces were completely defeated on the 14th, 15th, and 16th of January, 1797, a catastrophe which is imputed to several errors, but of which “the greatest undoubtedly was the ordering the Austrian General Provera to commence his campaign before he could be joined by the troops assembled at Faenza by the Pope, or before they could have time to march towards the Po, with a view of causing a diversion there*.” *Thus the confederacy did not prosper, but the Austrian armies failed through treachery, and their counsels were turned into foolishness; because the end should be at the time appointed.*

* History of the Campaign of 1796, p. 333.

The result was equally disastrous as it affected the Pope. The events which took place in the Papal territories on this occasion are thus described. General Colli, who was sent by the Emperor to take the command of the Papal forces, “had not reached Rome until the 12th of January, 1797, when he immediately bestowed his attention on the organization of the Papal forces; but our warriors” (the French) “gained so rapid successes, that the commander in chief of the troops of the Holy See was soon left without an army to command. In a few days the French made themselves masters of Romagna, the duchy of Urbino, and the marquisate of Ancona.” And the greater part of the Ecclesiastical State was occupied by the French arms; when the Pope, in order to save his capital, was obliged to give unreserved consent to all the propositions made to him by Buonaparte.—With respect to General Colli, he had reason to congratulate himself on the resolution which the Pope had taken of terminating so unfortunate a war with all possible speed. Never had a campaign been of shorter duration, *never mission less successful*.* *It did not prosper, for the end was to be at the time appointed.*

* Memoirs of Pope Pius VI. p. 300.

“ Then shall he return into his land with great riches ; and his heart shall be against the holy covenant ; and he shall do exploits, and return to his own land.” “ The French general having no longer any opponents in Italy, resumed the execution of those plans of plunder and dismemberment, which had been concerted either by himself, or by the leaders of the French Republic. He laid under farther contribution the Pope and the Grand Duke of Tuscany,” and was able to boast, as has been already mentioned, “ that besides paying all the expences of the army of Italy during eleven months from the spoils of the conquered countries, he had sent 30,000,000 of livres” (£1,250,000) “ into France.”

In these verses then, namely, from the 22d to the 28th, we have a brief but comprehensive history of the campaign of Buonaparte in Italy in the year 1796. We have found it divided into two periods, “ the former,” and “ the latter ;” the first period beginning early in April, when the French under Buonaparte commenced their operations against the Austrians, commanded by General Beaulieu ; the Austrian army is represented as being completely “ broken” or routed by Buonaparte, upon which General Beaulieu was obliged to retreat into the Tyrol. Buonaparte, taking advantage of his

absence, is next described as reducing the Pope (or the "*Prince of the Covenant*") to submission; and as spreading his troops and raising contributions, or as "*scattering among them the prey, and spoil, and riches;*" and as consolidating his power in Italy, "*entering peaceably upon the fattest places of the province.*" This period of the war terminated with the investment of Mantua by Buonaparte on the 18th of July, during the absence of the Austrian army, when he "*forecast his devices against the strong holds, even for a time.*"

The second period commenced on the 29th July, when Field Marshal Wurmser, having been recalled from the army of the Upper Rhine to take the command of the army of Italy, advanced to the relief of Mantua. The defeat of that "*very great and mighty army,*" which the Emperor or "*King of the South*" collected together, is mentioned, as well as that *those who fed of the portion of his meat should destroy him.* The last thing spoken of is the alliance formed between the Emperor and the Pope, during part of the months of December, 1796, and January, 1797, when they are said to *speak lies at one table.* The period ends on the 16th January, 1797, on which day the Austrians received a severe defeat in the neighbourhood of Mantua;

after which they retired from Italy, giving up the contest: and on the 2d of February, 1797, the fortress of Mantua surrendered.

It appears to me that a more bold and comprehensive view of the actions of this campaign could not be given than that which is contained in these few verses of the Prophet Daniel. Short as his account is, it tells more of the real history of the war than the usual details of the historians of the time; two of those which I have examined make no mention of that circumstance, upon which the whole event of the war turned; and were it not that we have another more detailed history of this campaign, written by an officer who states himself to be well acquainted with several persons in the Austrian service, we might have remained ignorant *that, in the year 1796, Austria fell through treachery*, for there would then perhaps have been no where any mention of this circumstance except the prediction of it which is to be found in the prophetic history of Daniel. But ample as the details are which are given by the military writer whom I have above referred to as noticing this event, there is one particular in the history of this campaign which lay out of his province, as belonging only to its moral character. He could trace the reverses that the Austrian armies sustained to the treachery of

those who were employed in the service of the Emperor; but that cause had itself a cause, which is to be found revealed *only* in the Scriptures. It was this, that the “*time appointed*” for the fall of the Papal Power was now approaching, and all these second causes were but means in the hands of God for producing this event. The Austrian armies failed through treachery, and the mutual counsels of the Pope and of the Emperor were turned into foolishness, because *the end should be at the time appointed*. Long had the souls of the Martyrs been heard crying from beneath the altar, saying, “Lord, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth*?” and the time of vengeance upon the inhabitants of the earth, so long delayed, being now come, vain were the efforts of man to arrest its progress; and vain indeed must those efforts be that would turn away the vengeance directed against the seat of wickedness, “the mother of the abominations of the earth,” that very city of Rome, within the precincts of whose empire was to be found “the blood of Prophets and of the Saints, and of all that were slain upon earth†.”

* Rev. vi. 10. † Rev. xviii. 24.

At the end of the history of the war a nation is spoken of, called the Holy Covenant; and they are introduced at the end, because they had no immediate concern in the campaign; but Buonaparte took advantage of the circumstances of it to shew his constant enmity against that nation. It is said, before his return from Italy into his own land, laden with spoil, that "*his heart shall be against the Holy Covenant.*" The Holy Covenant primarily means the Jews, for formerly, when all the world was involved in the darkness of a false religion, it then pleased God to choose one family alone, the family of Abraham, to himself; to make his name known unto them, and to make a *covenant* with them, that he would be unto them a God, and that they should be his people*. And so in these latter days, when all the ten kingdoms of the divided Roman Empire were involved in the darkness of the Papal superstition, one of them alone was (at the time of the Reformation) called by the mercy of God to the true knowledge of himself. This highly favoured nation is Great Britain, which now stands in the place formerly filled by the Jewish nation as the chosen people of God; and against this nation, Buonaparte and

* Gen. xvii. 2, 4, 7, 9—14, 19, 21; Exod. vi. 4, 7.

Infidel France have maintained a constant and deep-rooted enmity.

It has already been stated, that one of the primary objects of the Directory in the invasion of Italy was, *that they might shut its ports against the English.* Soon after Buonaparte's return into France, it is also to be observed that he took the command of an army destined *for the invasion of England.* But the particular proof that he gave *during his stay in Italy,* that *his heart was set against Great Britain* (the Holy Covenant) and which must therefore be considered to be the event referred to in the prophecy, was this, that he suddenly and unexpectedly took possession of the port and opulent city of Leghorn, belonging to the Grand Duke of Tuscany, with whom he had concluded a treaty, and seized all the British merchandize found in it, stating it as the reason for this outrageous violation of the neutral territories of the Grand Duke, that it was designed as a blow against the English, or in his words, "*to repress the excesses daily committed by the English in the port of Leghorn.*"

In concluding the account of the expedition of Buonaparte into Italy, I must observe, that though it may seem extraordinary that so large a portion of Scripture should be employed in describing the events of only one year, the fall

of the modern Babylon, that is of Rome, at whose temporal power the most important blow was now struck, is an event of so great interest, that in the Revelations of Saint John an entire chapter is employed in describing it.

The war in Italy terminated, as has already been stated, with the surrender of Mantua, on the 2d of February, 1797. The words of the text, "*the end shall be at the time appointed,*" will however carry on our attention to the events of the remainder of the year 1797, and to the month of February, 1798, when the Papal government, which had existed for so many centuries, was at length overthrown.

Buonaparte, having entirely expelled the Austrians from Italy, followed up his successes, and passing the Alps, invaded the hereditary estates of the Emperor; and having several times defeated the Archduke Charles, who endeavoured to oppose his progress, he threatened Vienna itself. Early however in April, 1797, a suspension of hostilities was agreed upon, which terminated in the treaty of Campo Formio, signed on the 17th of October following.

A French writer, whom we cannot suspect of a wish to exhibit an exaggerated picture of the ill conduct of his countrymen towards the Pope, and of the wretched condition he was in when left in their power, thus describes his situation

during the year 1797. “Commutations,” he observes, “anxieties of every kind, lively alarms, “serious losses, a catastrophe which cost him “at once his money and his peace, and his “glory, humiliations, insurrections, every “thing that can render a Prince’s reign tem-
 “pestuous—such were the events which
 “marked for Pius the chief part of the year
 “1797.”

A very strong republican party existed in the city of Rome itself, and “no measures were “spared that could tend to provoke an insur-
 “rection, or at least to excite the apprehension
 “of such an event. In one place was read on
 “the walls” (as if the true meaning of the prophecy before us had been understood, and its speedy fulfilment was foreseen) “*The time is
 “come;*” in another, “*Rome is in her last
 “agony.*” For a long time the Roman government submitted patiently to these outrages, and when they at length appeared to assume so alarming an aspect, that it was obliged to take active measures to repress them,
 “from that moment,” it is observed, “people
 “said, *that the last hour of the Papacy was at
 “hand.*” A French woman, named La Barousse, declared, “*that the Empire of the Popes
 “was drawing near to its end,* that Heaven was
 “weary of it, and that she would not depart

“ from Rome until she had seen that prediction
“ accomplished.”

Such was the state of the public mind, when, during a popular commotion that took place in the month of December, 1797, the insurgents of the republican party ran to take shelter within the jurisdiction of the palace of Joseph Buonaparte, who was the ambassador from the French Republic resident at Rome ; here however they were pursued by the soldiery, in violation of the privileges attached to the palaces of the ambassadors of foreign powers, and put to death ; and the French General Duphot, who was shortly to have been married to one of Buonaparte's sisters, was slain in endeavouring to appease the tumult.

This unfortunate affair afforded a pretext to the French for completely overthrowing the government ; their ambassador immediately left Rome, notwithstanding every possible submission was made, and every atonement offered for this unauthorized and unexpected act of the soldiery ; and General Berthier was directed to avenge the French Republic. He accordingly marched with a considerable body of forces to Rome, and while he lay encamped without its gates, the Roman people on the 15th February, 1798, proclaimed their independence ; the tree of liberty was planted in the front of the Capitol,

and a popular government was established. “ General Berthier however,” it is said, “ having come to take up his residence in Rome, “ assumed in fact the reins of the government, “ which as yet had only nominal chiefs.”— “ Such of the Cardinals as had not already fled “ from the city on the wings of terror, were “ assembled in council, and seemed disposed “ still to uphold the authority of the Pontiff. “ They were preparing to celebrate the anni- “ versary of his coronation, but how poignant “ their grief when they witnessed the march of “ the Roman and French patriots, who were “ proceeding to plant, with the most solemn “ pomp, the tree of liberty before the statue of “ Marcus Aurelius ! A heartfelt conviction “ told them that *their last hour was arrived* : “ the Gallic army were the real sovereigns of “ Rome, and could admit no partition of autho- “ rity ; nor did there any longer remain to the “ Sacred College even the resource of a capitulation. Humbled, disarmed, destitute of support and of friends, they saw themselves compelled to surrender at discretion.

“ Behold them now,” observes the author of this account, “ in the deepest affliction marching to the Vatican, the center of their fallen “ empire. With mournful eye they survey “ those vestibules, those halls, which they had

“ never been wont to traverse ungreeted by the
“ homage of a bowing throng. Those Cardi-
“ nals so elate with their dignity, find them-
“ selves suddenly denuded of all those brilliant
“ externals which heretofore intoxicated their
“ pride. They accompany with their profound
“ but smothered sighs these words of the scrip-
“ ture, which hitherto they had had on their
“ lips alone, and of which they now too late
“ feel the truth—‘ Vanitas vanitatum et omnia
“ vanitas.’ The glory, the influence, the power,
“ the splendour, with which they dazzled the
“ vulgar and were themselves dazzled—all is
“ eclipsed. Those rivals of sceptered monarchs
“ will henceforward deem themselves thrice
“ happy to be mingled and lost in the crowd of
“ the meanest individuals, and to convert their
“ obscurity into a shield to screen them from
“ the animosity of those who triumph in their
“ humiliation. With melancholy voice they
“ pronounce *their absolute renunciation of the*
“ *temporal government.*” *Thus the end was*
come at the time appointed.

But even “ their presence in Rome was
“ deemed incompatible with the new order of
“ things, the moment of extreme rigour was
“ now arrived.”—“ All the Cardinals, guilty
“ or innocent, were promiscuously involved in
“ the same indiscriminate proscription.”—

“ Several were seen to renounce the Roman
 “ purple, late so envied, now suddenly become
 “ so dangerous. Others to request as a favour
 “ that they might be designated by the title of
 “ ‘ *Citizen*,’ in the passports which were granted
 “ to them for their exit from the territories of
 “ the Ecclesiastical State.

“ After having the greater part of them suf-
 “ fered insult, imprisonment, spoliation, they
 “ hasted to seek, at a distance from Rome, some
 “ asylum where they might enjoy the only
 “ blessing to which they now aspired—tran-
 “ quillity. Some took refuge at Florence,
 “ others at Milan, at Bologna, at Naples, and
 “ in the states of Venice. Hardly was the new
 “ government formed, when there no longer
 “ existed a trace of the ancient ; no longer a
 “ Cardinal to be seen in Rome, except some
 “ individuals of that rank who were detained
 “ by their great age or their infirmities*.” The
 Pontiff’s two nephews sunk in one day from
 opulence to beggary, the Pope himself was
 banished from Rome, and his death was has-
 tened by the continued persecutions of the
 French, and the hardships they forced him to
 undergo : he died at Valence in France, and

* *Memoirs of Pius VI.* (translated from the French) Vol. II.
 p. 313, 314, 316, 346, &c.

was privately buried there, unslacked lime being thrown into the grave to consume his body; nor was any memorial of him set up, till after Buonaparte became First Consul; when he directed a funeral ceremony to be performed, and a simple monument to be erected to mark his name and the situation he had filled.

Having executed his commission against the modern Babylon, Buonaparte next goes against Egypt, the ancient enemy of the Church of God, and now professing the Mahometan superstition. His motives in this expedition appear to have been similar to those which influenced him in the last, namely, a hatred of England, and a thirst of conquest and plunder; but these motives, like all others, were overruled and made subservient to the accomplishment of the will of God.

Ver. 29. "At the time appointed he shall
" return and come toward the south, but it
" shall not be as the former, or as the latter;
" 30. For the ships of Chittim shall come
" against him; therefore he shall be grieved,
" and return, and have indignation against the
" Holy Covenant; so shall he do; he shall
" even return, and have intelligence with them
" that forsake the Holy Covenant." Buona-
parte, on the 20th of May, 1798, sailed from
Toulon with a fleet of thirteen sail of the line.

seven frigates, and two hundred transports, carrying about twenty thousand men ; and on the 2d of July following he landed his army on the shores of Egypt. His avowed object being to take possession of that country, and through it to communicate with India ; and then with the assistance of Tippoo Saib, and others of the native princes whom he might excite against the British, to overthrow their empire in the East. *But it was not as the former, or as the latter.* That is, Buonaparte was not successful as when he first defeated the Austrian army commanded by General Beaulieu, nor as when he “ a second time conquered Italy,” defeating the army commanded by General Wurmser. *For the ships of Chittim,* that is, the ships of the chief maritime power of this time, *came against him.*

The first step towards his complete discomfiture by the ships of Chittim, was the destruction of the French fleet which had conveyed him to Egypt (and which remained moored in the Bay of Aboukir). This was effected by a British fleet of thirteen sail of the line, commanded by Lord Nelson, in the battle of the Nile, fought on the 1st of August, 1798. This loss of their fleet was so serious an injury to the expedition, that the French Admiral Ganteaume, in reporting the event to the Minister

of the Marine, stated it to be his opinion, that after so terrible a disaster nothing but peace could preserve the new colony.

The second step towards the defeat of his projects by the ships of Chittim, was, that Sir Sidney Smith, having three ships under his command, repulsed him before St. John d'Acre. Buonaparte having advanced from Egypt on an expedition into Syria, laid siege to this place; and on the fourteenth day of the siege effected a breach. He attempted to storm the place, but was repulsed. Repeated assaults were equally unsuccessful, and this was in a great degree owing to the assistance rendered by the English; for "the town of Acre standing on a rectangular point of land in the form of a square, of which two sides are washed by the sea, *the British ships* were enabled to contribute the protection of their guns to the garrison." In the description which is given in one of these assaults it is stated, that "the *gun boats* being within grape distance of the head of the attacking column, did great execution." It is also related, that at the latter end of the siege, Sir Sidney Smith perceiving that it was now a most critical point of the contest, and that an effort was necessary to preserve the place for a short time, till some expected succours arrived, landed his boats at the mole, and took the crews

armed with pikes up to the breach. The effect produced by this well-timed assistance is thus described : “ Ghezzar” (the Turkish commandant) “ hearing that the English were on the
 “ breach, quitted his station, where, according
 “ to the ancient Turkish custom, he was sitting
 “ to reward such as should bring him the heads
 “ of the enemy, and distributing musket-cartridges with his own hand. The energetic old
 “ man, coming behind, forcibly pulled them
 “ down, saying, if any harm happened to his
 “ English friends, all was lost. This amicable
 “ contest, as to who should defend the breach,
 “ occasioned a rush of Turks to the spot, and
 “ thus time was gained for the arrival of the
 “ first body of Hassan’s troops.” A sortie was then made, and the enemy was driven back. In another, which was the last assault, they were again repulsed, and “ all hopes of success
 “ having vanished, the enemy had no alternative left but to retreat, which was put in
 “ execution on the night between the 20th and
 “ 21st of May, after a siege of sixty days*.” Buonaparte, thus baffled in all his projects, quitted the army in Egypt on the 23d August, 1799, and returned by sea into France.

* Dodsley’s Annual Register, 1799, p. 35.

We read in the prophecy, that having been thus defeated by the ships of Chittim, *he was therefore grieved, and returned, and had indignation against the Holy Covenant*, or the favoured people of God, who had been the cause of his disappointment; so that we see Britain is here doubly pointed out, first as being the Holy Covenant, or the only one of the ten kingdoms of the Roman Empire which had the true knowledge of God; and secondly, as being at the same time the principal maritime power of the day. The grief which Buonaparte felt at the final result of this expedition is thus described in his history: “Buonaparte saw, in the *final* departure of his troops, the complete failure of his ambitious hopes; he saw himself defeated in the strong expectations which he had formed of humbling England. Cut off from all hopes of disturbing our Indian possessions, and thus creating a diversion in that quarter of the world in his favour, and without a navy, by which to counteract this derangement of his plans, *great indeed must have been his vexation at so calamitous a termination**.”

What *intelligence*, communication, or correspondence Buonaparte had at this time with

* Van Ess's Life of Buonaparte, Vol. V. p. 204.

those British subjects, who were traitors to their government, or *had forsaken the Holy Covenant* (from whom, as we may suppose, he endeavoured to learn how he might best work the destruction of England) is not, I believe, mentioned in any history; for as the treachery which caused the overthrow of the armies of the Emperor of Austria in the year 1796 was only* known by its success, and from Buonaparte's having availed himself of it; so the traitorous correspondence here referred to, not having been attended with any visible result, is perhaps still undiscovered. We may however well imagine, that as hatred to England was the principal motive for his undertaking the invasion of Egypt, this passion was not decreased by the result of the expedition, and that having indignation

* Since the above was written, I have met with an anecdote in "Starke's Travels in Italy, between the year 1792 " and the year 1798," that ought not to be unnoticed, as it tends to strengthen the opinion, that in the campaign of the year 1796—7, the Austrian armies were betrayed. " At this " critical moment, as I have heard from good authority" (says Mr. S.) " while Buonaparte was sitting in his tent " reckoning a large sum of money, and waiting for day-break, when his troops expected to be attacked," by the forces of General d'Alvinzy, " an Austrian officer entered, " staid a short time, and then disappeared. The money dis- " appeared likewise, while Buonaparte told his comrades, " *that Italy was vanquished and Mantua theirs.*"

against the Holy Covenant, he would leave no means untried to effect its destruction. We know that there were English and Irish traitors resident at this time in Paris, as there had been ever since the Revolution; and that delegates had before been expressly sent from Ireland, with whom the Directory had concerted the invasion of that country, which was attempted in the year 1796: and it is therefore possible, that it was with some of these characters that Buonaparte now held intercourse, though the transaction having been secret, is only revealed in scripture.

Ver. 31. "And arms shall stand on his part." On Buonaparte's return to France he found their affairs in great disorder, and that their armies had been completely defeated and driven out of Italy by the Russians and Austrians, commanded by General Suwarrow. In his speech on the 9th of November, 1799, when he assumed the government as First Consul, he thus reflects on the incapacity of the former administration: "What have you done," said Buonaparte, "with the country which I left you so flourishing? I left you at peace, and I found you at war: I left you victory, and I have found defeat: I left you conquest, and the enemy are passing our frontiers: I left you

“ the treasures of Italy, and I find nothing but
 “ oppression and poverty. Where are the hun-
 “ dred thousand heroes, my companions in
 “ arms, whom I left covered with glory ? What
 “ is become of them ? Alas ! they are no more.”

Arms however stood on his part, for his military success soon changed the face of affairs. General Moreau was entrusted with the command of the army of the Rhine, and Buonaparte himself undertook the arduous task of leading an army across the Alps into Italy. To effect this the greatest exertions were necessary, the cannon were dismounted, and placed on sledges formed for the purpose, and which were drawn by five or six hundred men. One half of each regiment was employed in drawing cannon, while the other half bore the necessary baggage belonging to their corps. In this manner, having accomplished the passage of the Alps on the 31st of May, 1800, he entered Milan. He obtained several advantages over the Austrians, and took possession of Pavia and Placentia, and on the 16th of June completely defeated their army in the decisive battle of Marengo. So that it is computed that the Austrians lost during the few days that this campaign had lasted above 60,000 men. This victory put the fate of Italy in the hands of Buonaparte, and the next morning after

the battle an armistice was agreed to on both sides, and immediately after Buonaparte returned to Paris.

The operations of Moreau in Germany were equally successful ; having crossed the Rhine he gained various advantages over the Austrians ; and agreeably to the general plan of the campaign that had been concerted between him and Buonaparte, so occupied the attention of General Kray, that he prevented his sending any reinforcements into Italy ; but when the armistice concluded in that country between Buonaparte and General Melas, left him more at liberty to act independently, and to advance and push his successes, he speedily reduced the Austrian army in Germany to the necessity of following the example of their army in Italy, and of soliciting an armistice ; which was granted on the 15th July ; and on the 28th of that month preliminaries of peace were signed at Paris by the ministers of both powers. These however the Emperor of Germany refused to ratify, and hostilities again commenced, which led to the decisive battle of Hohenlinden, fought on the 3d December. This was a battle “ that seemed worthy “ to decide the fate of an empire.” The French took 80 pieces of cannon and 10,000 men, and the greatest part of the baggage of the Austrian army. They still continued to advance towards

the Austrian capital, were again twice victorious, and now approached within fifty miles of Vienna: that city was struck with terror; and “the Emperor was constrained, by a succession of heavy losses, to declare his readiness to detach himself from his alliance with Great Britain, and to conclude a separate peace.” An armistice was accordingly agreed upon on the 25th December, 1800, which terminated in the treaty of Luneville, signed on the 9th of February, 1801. *Thus arms stood on his part;* for “the (military) successes of Buonaparte enabled him to impose on Austria such terms of peace as were calculated to consolidate the power and authority of the victor, and to render resistance to any of his future projects of aggrandizement hopeless.”

Ver. 31. “And they shall pollute the sanctuary of strength; and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.” In order that we may ascertain the meaning of the terms here used, viz. the taking away the daily sacrifice, and placing the abomination that maketh desolate, we will refer to the eleventh verse of the last chapter of Daniel, where they again occur; and we shall there find, that a certain period of 1290 prophetic days, or natural years, is to be dated from the time when the daily

sacrifice is taken away: and again, by a reference to the seventh verse of the same chapter, it appears that this period of 1290 years is a prolongation of that remarkable period of 1260 years, so repeatedly mentioned both by Daniel and Saint John, as that during which the Papacy should flourish. The abomination of desolation mentioned in the verse before us appears therefore to be the Papacy.

The *Sanctuary of Strength* is the Temple at Jerusalem, which would formerly have been considered to have been polluted by the introduction of the worship of idols, in the place of the morning and evening sacrifice of the Lamb, appointed by the Jewish law. Since the Jewish service has been abrogated, our Saviour has declared, that those who worship God must worship him in spirit and in truth. The polluting of the Sanctuary of Strength, the placing the abomination that maketh desolate, and the taking away the daily sacrifice, therefore, in these latter days, means the introduction of a false religion, and the causing acceptable and spiritual worship to cease; which was done in the Christian Church, when the mummeries, the idolatry, and the abominations of the Papacy were introduced.

This being the meaning of the terms, we conclude that the passage refers to the re-establish-

ment of the Papacy by Buonaparte, which took place at this time. The influence of the Pope had been entirely abolished in France at the period of the Revolution; and he was afterwards driven out of his dominions, and died in exile. In the year 1800, however, a new Pope was elected at Venice, under the auspices of the Emperor of Germany; and in the month of July following, the Austrians being in possession of Italy, delivered up the greater part of the Ecclesiastical States to his Holiness Pius VII, who accordingly took possession of the See of Rome, and began to exercise the functions of sovereignty.

“ Immediately after the treaty of Luneville
 “ had been disclosed, the French Feb. 24, 1801.
 “ government, in their accustomed
 “ manner, began to prepare the people for a
 “ change that was intended to be effected, by
 “ publishing in a newspaper, *that the Pope*
 “ *would be recognized as Bishop of Rome, and*
 “ *center of the Catholic religion, with a mode-*
 “ *rate revenue, and that France would allow*
 “ *his authority, and defray the charges of public*
 “ *worship, on condition that he should sanc-*
 “ *tion the sale of ecclesiastical property, the*
 “ *marriage of priests, and the law respecting*
 “ *divorces.* In pamphlets too, the press began
 “ to advocate the cause of religious establish-

ment.”—“ Long before this, it was known
“ that some negotiation had been begun be-
“ tween Buonaparte and the Pope, tending to
“ the revival of a public worship in France.
“ On the 13th September, 1800, Pius VII. had
“ addressed a brief to the bishops of the Galli-
“ can Church, informing them of the circum-
“ stance, and requiring them to unite their
“ prayers to his, to obtain the blessing of God
“ on his endeavours for the accomplishment of
“ *so great a work as the restoration of the Catho-*
“ *lic religion in that great empire.* No further
“ communication was however made on the
“ subject.”—“ In the spring of the
“ present year a consistory was held May 27, 1801.
“ at Rome, the discussions and resolutions of
“ which were secret ; at length, when matters
“ were considered sufficiently ripe, June 29, 1801.
“ a council, composed of about forty
“ constitutional or intruding bishops, and as
“ many priests of the same description, was
“ held at the church of Nôtre Dame, the body
“ of which was filled with an immense crowd
“ of spectators. The bishop of Rennes pre-
“ sided, and after mass had been performed,
“ Gregoire delivered a long discourse, describ-
“ ing the events which had most affected the
“ cause of religion during late years, extolling
“ the Christian system, and recommending a

“ general union of all hearts in the cause of
 “ religion. The counsel then adjourned to
 “ deliberate in separate divisions.

“ The publication of the Concordat was ex-
 “ pected with great impatience, but till its rati-
 “ fication, every precaution was taken to pre-
 “ vent its stipulations from being
 “ known. When it was finally ar- Aug. 11, 1801.

“ ranged, an extraordinary congregation of the
 “ Holy College was held at Rome to learn its
 “ contents, and while it was being printed for
 “ the purpose of general distribution, the print-
 “ ing office of the Vatican was kept locked four
 “ days, and carefully guarded by centinels. At
 “ length, the ratifications having been formally
 “ exchanged, the public curiosity Sept. 18, 1801.
 “ was gratified by the publication

“ of this important compact. It was comprized
 “ in seventeen articles, which, after a statement
 “ that the Catholic, Apostolic, Roman religion,
 “ was the faith of the great majority of the
 “ French people, and an acknowledgment from
 “ his Holiness, that that religion had derived,
 “ and still might expect the greatest advantages
 “ and the highest splendour from the establish-
 “ ment of the Catholic worship in France, and
 “ from its being particularly professed by the
 “ three Consuls; it was agreed, *that the Catho-
 “ lic, Apostolic, and Roman Religion should be*

“ *freely exercised in France, the government was*
“ *to provide a maintenance for the Bishops and*
“ *Rectors, and French Catholics were to be au-*
“ *thorized to make donations or bequests in favour*
“ *of the Church.* This instrument bore date the
“ 10th September, 1801, but was not made
“ public in Paris till the spring of the next
“ year.

“ This new religious code was announced to
“ the French people, by a proclamation of the
“ First Consul, dated April the 17th, 1802, and
“ a solemn celebration of the event was to take
“ place in the church of Nôtre Dame, the me-
“ tropolitan church of Paris, the next day,
“ being Sunday.

“ The magnificence of the fête, *which esta-*
“ *blished and proclaimed the Catholic religion*
“ *in France,* was far greater and more dazzling
“ than had attended any solemnity since the
“ Revolution. The procession of the govern-
“ ment to the cathedral emulated every de-
“ scription of eastern luxury and pomp. The
“ constituted authorities were drawn up in the
“ cathedral by eleven o'clock, at which hour
“ the procession moved from the Thuilleries.
“ The First Consul was preceded by the corps
“ diplomatique, the council of state, the gene-
“ ral officers, and the ministers. His carriage
“ was drawn by eight horses, each led by a

“ servant in a superb livery ; his corps of Ma-
“ melukes also attended in the richest uniforms.
“ In the church the family of Buonaparte was
“ seated in the most conspicuous place, above
“ all the constituted authorities of France. The
“ ceremony proceeded with great pomp. The
“ anthems and the appropriate music were the
“ work of the first composers in France, and
“ the execution was by no means inferior.
“ Every splendour that consuls, cardinals,
“ bishops, archbishops, and the Pope’s legate,
“ could give to *the re-establishment of the Ca-*
“ *tholic religion in France*, was most profusely
“ lavished on this solemnity. The magnifi-
“ cence of the spectacle, as well as the occa-
“ sion of it, were highly pleasing to the French
“ people ; and this step added greatly to the
“ popularity of Buonaparte. It must however
“ be remarked, that the republican party were
“ much displeased, and several of the military
“ obeyed, with the utmost reluctance, the or-
“ ders to salute the cross, which was carried
“ before the procession. With respect to the
“ chief of the French government, this mea-
“ sure was not supposed to be connected with
“ any religious motive, but viewed merely in
“ the light of a political expedient. The whole
“ life of Buonaparte was so replete with acts
“ and expressions which proved an utter con-

“ tempt for all religion, and an utter disregard
“ to all those obligations which religion tends
“ to impose and enforce, that no one believed
“ in his conversion to Christianity, more than
“ in his sincere adoption in 1798 of the religion
“ of Mahomet. Both were professed for poli-
“ tical purposes, and the present profession ex-
“ cited neither wonder nor curiosity, except as
“ to its probable influence on the people of
“ France. That the great majority of the nation
“ was attached to the faith of their forefathers
“ was not disputed, and therefore the re-esta-
“ blishment of the rights of public worship
“ could not fail of producing an extensive
“ popular effect.”

Ver. 32. “ And such as do wickedly against
“ the covenant shall he corrupt by flatteries :
“ but the people that do know their God shall
“ be strong and do exploits.” The people here
spoken of are designated by the term *The Cove-*
nant, and are likewise spoken of as *those “ that*
“ do know their God,” by which it is evident
that the British nation is meant, as in the former
part of the prophecy it is called *the Holy Cove-*
nant. The whole of the verse refers to the
northern confederacy produced by the intrigues
of Buonaparte in the year 1801, when the king-
doms of Russia, Sweden, Denmark, and Prussia,
united together, to maintain principles subver-

sive of the maritime rights and of the naval superiority of Great Britain.

It is observed, that after the astonishing changes produced in the situation of the French nation, by the successful campaign of the year 1800, “ the views and pretensions of the French
“ government were not less gigantic and inso-
“ lent, than their power was formidable. They
“ felt no hesitation in publishing and avowing
“ principles and systems, which in former
“ times would have united against them every
“ state in Europe.

“ Having made peace with Austria, Buona-
“ parte was at liberty to bend his undivided
“ attention towards England. The leading fea-
“ tures of his policy towards this country appear
“ to have been, to excite a confederacy against
“ us among all the maritime powers, and to ex-
“ clude us from all the ports of Europe. When
“ Buonaparte was congratulated by all the con-
“ stituted authorities on the peace which he
“ had made with Austria, he replied, ‘ France
“ will not reap all the blessings of peace until
“ she have a peace with England ; all the
“ powers of the continent must force England
“ to fall back into the tract of moderation, of
“ equity, and reason.’ He continued, with un-
“ failing assiduity, to represent to all maritime
“ nations the overbearing haughtiness and inso-

“ lence of this country, and he endeavoured to
“ revive the armed neutrality of 1780 ; the
“ principle of which was, that free and neutral
“ bottoms made free and neutral goods. The
“ glaring fallacy of this opinion needs no refuta-
“ tion ; the most obtuse mind must be aware,
“ that such a principle once admitted would
“ open a door to the exercise of privileges pre-
“ judicial in an alarming degree to the interests
“ of this country ; nor, indeed, to the interests
“ of this country alone, for even those powers
“ who are advocates for its establishment
“ against us, might become, they knew not how
“ soon, in a situation that would render it as
“ injurious to themselves.

“ It was sufficient however for Buonaparte
“ that the idea was plausible, and calculated to
“ *flatter* the wishes of the different maritime
“ powers. By his ministers and other agents,
“ at the courts of Petersburg, Stockholm, Co-
“ penhagen, and Berlin, he insinuated how en-
“ couraging the present posture of Europe was
“ for such a step, and how great the advantages
“ of compelling the English to make peace on
“ reasonable terms.

“ The effecting of this was not then so diffi-
“ cult : Russia, the most important of the nor-
“ thern powers, was governed by the Emperor
“ Paul. He had been irritated, by various ac-

“ cidents, against the courts both of Vienna and
“ London, but especially against the latter ;
“ and on the irritable and irritated temper of
“ the Emperor, disgusted with Austria, and
“ much more with England, Buonaparte operated with *consummate address* and complete
“ success.

“ The consequence of all this was an embassy
“ from Russia to France, on which occasion
“ *Buonaparte, with admirable policy, took care*
“ *to flatter the vanity of Paul*, by paying the
“ most extravagant attentions to his representative. The ambassador was received with
“ the most profuse honours : his entry into
“ Paris was announced by the firing of guns ;
“ nothing that he asked could be refused ; and
“ the good, modest, unassuming Count Kalitcheff, knew not whether he was a man or a
“ god. Buonaparte, however, cared not ; *he*
“ *was a master in that perfection of political*
“ *skill, which consists in rendering the dominant*
“ *foibles or virtues of your object subservient to*
“ *your own designs*. Paul could not be proof
“ against such splendid courtesy : he was won.

“ Next to Russia, the power of most importance in the formation of a confederation
“ against England was Prussia : without her
“ concurrence, the effects of any confederacy
“ could neither be very important or very last-

“ ing, but with it every thing was to be feared.
“ Prussia commands an extensive maritime coast,
“ and the navigation of all the great rivers from
“ the Rhine to the Eider on the north of Ger-
“ many: Buonaparte, therefore, spared no exer-
“ tions to bring this power into the confederacy,
“ and for this purpose he sent his brother Louis
“ to Berlin. Nor was it *by secret intrigues* only
“ that *he endeavoured to raise this armed mon-*
“ *ster against England*: he avowed this inten-
“ tion, with the reasons on which it was formed,
“ before the whole world. In a message to the
“ Legislative Body, which, like his other mes-
“ sages and measures, was printed and pub-
“ lished, he thus declaims against Great Bri-
“ tain. ‘ All the commerce of Asia and im-
“ mense colonies are no longer sufficient to
“ satisfy the ambition of England; it is neces-
“ sary that all the seas should be subjected to
“ its exclusive sovereignty. It arms against
“ Russia, Denmark, and Sweden, because Rus-
“ sia, Denmark, and Sweden have by treaties
“ mutually guaranteed their sovereignty, their
“ independence, and their flags. The Princes
“ of the North, unjustly attacked, have a right
“ to rely on the assistance of France: the
“ French government will, with them, avenge
“ an injury common to all nations.’

“ Such was the language of Buonaparte upon
 “ this occasion, and it was echoed by his faith-
 “ ful constituted authorities with most courtly
 “ similarity; ‘ The liberty of the seas, and the
 “ repose of Europe,’ was the chief burden of
 “ the song in all their harangues. Nor was the
 “ press silent in the grand business of arming a
 “ confederacy against us : many publications
 “ were issued, whose object was not only to
 “ shew that the overbearing power of this
 “ country at sea ought to be resisted, but that
 “ it might be resisted with success. Examples
 “ were adduced, to shew that maritime strength,
 “ unsupported by territorial, is nothing ; and it
 “ was confidently predicted, that the fate of
 “ Alexandria, Tyre, Rhodes, Venice, Genoa,
 “ Portugal, Spain, &c. would speedily be the
 “ fate of England.

“ The manner in which Buonaparte signified
 “ his intention of crushing our maritime supre-
 “ macy was signified to England in a very cour-
 “ teous manner.—About the middle of January,
 “ 1801, some valuable books, magnificently
 “ bound, were presented to the Royal Society
 “ of London from the National Institute of
 “ France : a letter of compliment accompanied
 “ this present, signed—‘ Buonaparte, President
 “ of the National Institute, and First Consul of

“ France:’ and on the letter was a finely executed vignette, representing Liberty sailing on the open ocean in a shell, with the following motto:—

‘ Liberté de mer.’

“ The progress of the Northern Confederacy became every day more marked; Russia, Sweden, Denmark, and Prussia, entered into it with avidity. The Emperor Paul ordered an embargo to be laid on near 300 British ships in the ports of Petersburg, Riga, Revel, and Cronstadt; but the crews, with their commanders, were taken out of the vessels, and dispersed into the interior parts of the country, to distances from a hundred to a thousand miles, in bodies of ten or twelve men each, and put into prison! a flagrant act of injustice, a gross and infamous violation of the avowed intercourse of polished nations! besides this, all British property on shore was sequestered; and seals were placed on all warehouses containing English goods.

“ The King of Prussia was now universally regarded as a party in the grand confederation, which was well known among the Northern Powers. Without her accession it would have been incomplete; for with the good will, or even neutrality of Prussia, Eng-

“ land might defy the intrigues of Buonaparte,
“ and brave the utmost rage of Russia, though
“ seconded by so hardy and brave a country as
“ Sweden. The accession of Prussia involving,
“ of necessity, that of Denmark, completed the
“ chain for excluding the English from the
“ continent; from Petersburg and Stockholm
“ to the Streights of Gibraltar.

“ *But they that do know their God shall be*
“ *strong and do exploits.*” In consequence of
“ these hostile measures exhibited in the North,
“ an order was issued, dated 15th January,
“ 1801, for laying an embargo on the northern
“ ships; and the day after a note was presented
“ to the Danish and Swedish ambassadors at
“ London; the substance and import of it was,
“ that his Britannic Majesty being informed of
“ the re-establishment of the armed neutrality,
“ and of the naval preparations in the Baltic,
“ had determined immediately to adopt the
“ most effectual measures for repelling the at-
“ tack he had already experienced, and to op-
“ pose the effects of the confederacy armed
“ against him. A fleet, consisting of eighteen
“ ships of the line, four frigates, and a number
“ of bomb and gun boats, amounting in all to
“ fifty-two sail, and having on board several
“ regiments of marines and of riflemen, sailed
“ from Yarmouth on the 12th March, 1801, for

“ the Baltic, under the command of Admiral
“ Sir Hyde Parker. On the 30th of this month
“ the British fleet passed the Sound, and it
“ being resolved to attack the Danes, the Vice-
“ admiral Lord Nelson offered his service to
“ conduct it. On the morning of April the 2d
“ Lord Nelson made the signal to weigh, and
“ to engage the Danish line, consisting of six
“ sail of the line, eleven floating batteries, of
“ 24 and 18 pounders, and one bomb ship, be-
“ sides schooner gun vessels. These were sup-
“ ported by the Crown Islands, mounting
“ eighty-eight cannon, and four sail of the line
“ moored in the harbour's mouth. The seven-
“ teen sail, being the whole of the Danish line
“ to the southward of the Crown Islands, after
“ a battle of four hours were sunk, burnt, or
“ taken. The van of the British was led by
“ Captain George Murray of the Edgar, who
“ set *a noble example of intrepidity, which was*
“ *followed by every captain, officer, and man in*
“ *the navy.* The loss in such a battle was na-
“ turally very heavy. The total amount of the
“ killed and wounded was stated at 943.
“ Among the killed was the gallant Captain
“ Riou, and Captain Moss of the Monarch.
“ The carnage on board the Danish ships was
“ excessive ; it was calculated by the comman-
“ der in chief of the Danes at 1,800 ! As

“ soon as the fire from the Danish line had
 “ slackened, and Lord Nelson perceived that
 “ the ships and battery of the enemy were in
 “ his power, he went into his cabin, and wrote
 “ a letter to the Prince Royal, addressed, ‘ To
 “ the Brothers of Englishmen, the Danes,’ ex-
 “ pressive of his desire to spare the farther effu-
 “ sion of blood. An armistice ensued, which
 “ soon led to an amicable convention.

“ This was a memorable and a most bloody
 “ engagement: the Danes fought with incon-
 “ ceivable intrepidity. Lord Nelson told the
 “ Crown Prince’s aid-de-camp, who waited
 “ upon him respecting the proffered flag of
 “ truce, that the French fought bravely, but
 “ that they could not have stood an hour the
 “ fight which the Danes maintained for four.
 “ *I have been in one hundred and five engage-*
 “ *ments, said he, in the course of my life, but that*
 “ *of to-day was the most terrible of all.*” Thus
 the confederacy was broken, and the Danes were
 detached from it by the arms of Britain, whose
 seamen have always shewn themselves *strong*
 and valiant in her cause, and whose gallant Ad-
 miral Lord Nelson was ever ready to acknow-
 ledge the hand of God, who, in mercy to Great
 Britain, strengthened him *to do exploits*.

“ There were some points not easily agreed
 “ upon, which impeded a solid pacification be-

“ tween this country and Denmark ; but these
“ were done away by a fortunate event which
“ happened at this momentous period—the
“ death of the Emperor Paul. The new Em-
“ peror Alexander, who was immediately pro-
“ claimed, declared for the laws and system of
“ his august grandmother. It was among the
“ first acts of his reign to release all those Bri-
“ tish seamen who had been thrown into prison
“ by Paul, peace and good understanding were
“ re-established between the courts of London
“ and Petersburg, and all disputes between
“ Great Britain and the Northern Powers were
“ amicably adjusted*.”

Ver. 33. “ And they that understand among
“ the people shall instruct many : yet they shall
“ fall by the sword, and by flame, by captivity,
“ and by spoil [many] days. 34. Now when
“ they shall fall, they shall be holpen with a
“ little help ; but many shall cleave to them with
“ flatteries. 35. And some of them of under-
“ standing shall fall, to try them, and to purge,
“ and to make them white, even to the time of
“ the end : because it is yet for a time ap-
“ pointed.” The first words of the passage
before us, viz. “ they that understand among the

* See Dodsley's Annual Register for the year 1801 ; see also Van Ess's Life of Buonaparte, vol. 5.

“ people shall instruct many,” relate to the exertions which were made at the period of the prophecy at which we are now arrived, by Protestants of every denomination, *to instruct many* in the important truths of Christianity. The various societies which were at this time instituted, prove the concern that was felt by the British nation for the eternal welfare of their fellow-creatures. The following Missionary Societies, viz. the Baptist Missionary Society, the London Missionary Society, and the Society for Missions to Africa and the East, had successively risen up during the period in which the judgments predicted in the foregoing part of the prophecy were desolating the earth. The increased attention that was now paid to the education of the poor, must also be considered as being one of the signs of the times. Sunday schools were very generally established, and afterwards day schools, upon a new system first practised at Madras. The most novel and important feature in the attempts that were now made to evangelize the world was, however, the translation and dispersion of the Scriptures in foreign languages, and particularly their translation into the various languages of the East. About the year 1801, the Baptist Missionary Society first printed a version of the New Testament in the Bengalee tongue, and have since

made great progress in translating the whole of the Scriptures into various languages of the East. But the society which has been most extensively useful has been the British and Foreign Bible Society, which was first established in the year 1804, a date which, it has been often and justly observed, will form an era in the annals of the 19th century. It appears that it has printed or aided to circulate the Scriptures in no less than fifty-five different languages or dialects. Its success, and the encouragement it has met with, has been unexampled; so that we may truly say, "it is the Lord's doing, and it is "marvellous in our eyes." To the establishment of the British and Foreign Bible Society*,

* The following is a Statement of each year's expenditure of the British and Foreign Bible Society to the 31st of March, 1814.

	£	s.	d.
First year	691	10	2
Second year	1,637	17	5½
Third year.....	5,053	18	3
Fourth year	12,206	10	3½
Fifth year	14,565	19	7¼
Sixth year.....	18,543	17	1
Seventh year.....	28,302	13	7
Eighth year.....	32,419	19	7½
Ninth year	69,496	13	8
Tenth year	84,652	1	5

Total amount..... £267,571 1 1½

which has given rise (reckoning up to the present time) to about thirty other Bible Societies on the continent, I conceive therefore that the prophecy before us particularly refers ; and this idea is confirmed by our finding an evident reference to the object of this society in the contemporary prophecy of Saint John ; where it is said, I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Rev. xiv. 6. It has been well observed, “ that
 “ the particular period in which the British and
 “ Foreign Bible Society has been instituted,
 “ bestows on it a peculiar interest and importance, and leads the benevolent heart to regard it with increased hope, as an earnest of
 “ extensive blessings to the human race. At a
 “ period when the most awful revolutions have
 “ taken place in the affairs of men. When the
 “ judgments of God are abroad upon the earth.
 “ Amidst the desolations of war, he who causes
 “ the wrath of man to praise him is working in
 “ silence among the nations, and secretly bringing good out of evil. That furious storm,
 “ which has carried darkness and destruction
 “ over the civilized world, and has threatened
 “ to lay in the dust all that wisdom had consecrated, or age had rendered venerable, will, at

“ last, under the direction of an unseen hand,
“ pass away and leave a salutary influence
“ behind.”

The following interesting remarks in the Christian Observer for the year 1811, strikingly point out, after ten years, the effect of the exertions which now began to be made for improving the moral state of the world, and will clearly shew the import of the text before us—
“ *they that understand among the people shall*
“ *instruct many.*”—“ On arriving at the close
“ of the tenth year of our labours,” say the conductors of this publication, and “ in the
“ review of the past, to which we are naturally
“ led on this occasion, the circumstance with
“ which we are most forcibly struck, is the
“ different aspect which the Christian world
“ exhibits at the present moment, from that
“ which it bore at the commencement of our
“ course. Nor is its aspect altered only; it is
“ improved beyond the fondest dreams of the
“ visionary. If we could suppose some calm,
“ calculating, intelligent Christian Observer to
“ open his eyes, after a ten year’s sleep, on the
“ passing scene, would he not find himself al-
“ most in a new creation?—*Contemplate the*
“ *unexampled pains which are taken to instruct*
“ *the poor; the glow of holy zeal which is spread-*
“ *ing itself around for the distribution of the*

“ *sacred volume; and the harmony with which*
“ *Christians of every name have united to diffuse*
“ *its blessed light! See missionaries going forth*
“ *with a spirit truly apostolic, to carry the glad*
“ *tidings of salvation to every corner of the earth;*
“ *the Scriptures translated into more languages*
“ *than distinguished the day of Pentecost, and*
“ *dispersed into more lands than ever the apostles*
“ *visited; all sects and parties, who bow the knee*
“ *in the name of Jesus, rising as by one consent,*
“ *yet without any previous concert, to carry on*
“ *this labour of love! Behold our kings, and our*
“ *princes, and the nobles of the land, brighten-*
“ *ing their honours by patronizing this divine*
“ *work!—But why should we confine our view*
“ *to our own island? Look to the east, and to*
“ *the west; to the north, and to the south.—*
“ *The whole moral universe is moved.—The*
“ *Lord himself seems to be preparing his way*
“ *in the earth. The seeds appear to be sowing,*
“ *which must sooner or later produce a glo-*
“ *rious harvest. Happy will they be who shall*
“ *live to witness its maturity! Happy they*
“ *who may be instrumental in promoting its*
“ *growth! We would urge all whom our voice*
“ *can influence, to aspire to a share in this bles-*
“ *sedness; to unite their ardent prayers, their*
“ *holy endeavours, in carrying on this mighty*
“ *work; that in their measure they may all*

“ contribute to the advancement of that glorious period, when ‘ all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ.” Thus amply has the prophecy been verified, that at this time *those that had understanding among the people should instruct many.*

“ *Yet they shall fall by the sword, and by flame, by captivity and spoil [many] days.*” The walls of the Spiritual Jerusalem, like those of Jerusalem of old, were to be rebuilt in “ troublous times.” Great Britain indeed, the chief promoter of this good work, has been saved from such trials as are described in the text; but the Protestant nations of Germany, who have united with her in *instructing many*, and have sent out the greater number of missionaries, have been most severely afflicted. The disastrous war between Germany and France, from 1805 to 1807, produced so much devastation and misery, that in the latter end of the year 1805 a Society was formed for the relief of the distresses in Germany. The various communications to this Society; which contain all nearly the same tale of sorrow, would afford the best comment upon the text, “ they shall fall by the sword, and by flame, by captivity, and by spoil [many] days.”

“ Now when they fall, they shall be holpen with a little help.” There appear from the reports made to this Society, to have been two periods of peculiar distress to the Protestant countries of Germany; namely, from the year 1805 to 1807, and the year 1813. The Society having closed their benevolent labours in relieving the distresses of the first period, and having transmitted above £24,000 to the continent for that purpose, were again lately called together on account of the distresses produced by the campaign of the year 1813. The interval between these two periods may be considered as the respite during which the Protestants of Germany might recover in some degree from their first sufferings; and as affording *the little help with which they were holpen.*

It appears that on this second occasion above £112,000 has been collected by private subscriptions, and transmitted to Germany by the society; and an additional sum of £100,000 has been voted by Parliament, to be distributed according to their recommendation. The distresses of this last period appear indeed to have been greater than those of the former. The committee have represented, that “ never has the mass of every kind of misery been so great,” that it is “ inconceivably great,” and

that “ the many dreadful conflicts which have
“ taken place in Germany, have produced suf-
“ ferings almost unexampled in the annals of
“ history—*villages burnt, cities pillaged, whole*
“ *principalities desolated.*” Saxony, which has
been denominated the nursing cradle of the Re-
formation, has suffered more than any other
place. It is stated, that “ in the tremendous
“ days of the 26th and 27th August, 1813, ten
“ villages in the immediate environs of Dresden
“ were burnt ; and a far greater number in the
“ latter conflicts, and during the siege, in Octo-
“ ber and November. Many houses were de-
“ molished merely for the purpose of fuel, so
“ that in that district alone sixty villages were
“ completely destroyed, and not fewer than one
“ hundred and sixty deprived of nearly all the
“ means of subsistence, being destitute of cattle,
“ implements of agriculture, and seed corn.
“ The inhabitants of the *burned and demolished*
“ *villages* sought shelter, with their helpless
“ families, among their neighbours ; but as
“ these also had nothing for themselves, much
“ less to give away (especially after Napoleon
“ had in the last days of September ordered all
“ the cattle to be driven off, and in fact orga-
“ nized a *regular system of pillage*) the natural
“ consequence was, that amidst all these hor-
“ rors and privations a malignant disease spread

“ in all directions from the crowded French
“ hospitals, and the sick soldiers in general,
“ and attacked in particular these unfortunate
“ exiled families. The epidemic fever often
“ swept away all the adults of a family, as one
“ individual was obliged to attend upon ano-
“ ther, and thus the infection became more and
“ more widely diffused. Among the hundreds
“ that died were very few children, who upon
“ the whole remained unaffected by the conta-
“ gion. Many of them in consequence lost their
“ parents or protectors.” In the upper circle of
Meissen, in an area of about eight (German)
square miles, “ there were already at the end of
“ January four hundred very young children,
“ bereft of father and mother, without guardian
“ or provider, destitute of shelter and protection,
“ and exposed, amidst the extreme severity of
“ a protracted winter, to all the horrors of want
“ and hunger. Their number in February in-
“ creased to five hundred, and then kept aug-
“ menting, as the fatal fevers yet continued
“ their ravages in that whole district, and daily
“ reduced more children to the state of helpless
“ orphans. Strange as this circumstance may ap-
“ pear,” the writer observes, “ it is but the natu-
“ ral consequence of the inexpressible miseries
“ and hardships which, for four months, were ac-
“ cumulated on a country so highly cultivated,

“ and so late a Paradise ; where half a million
“ of famished combatants, from almost every re-
“ gion of the continent, rushed in such a narrow
“ compass upon one another, and destroyed all
“ before them.” Another writer observes, that
of 36,000 inhabitants of the district which was
the immediate seat of the war, “ 10,000 were
“ afflicted with infectious fevers, and 6,000 had
“ already” (that is in February, 1814) “ fallen
“ victims to their direful effects.” The accounts
from other places are equally distressing: ano-
ther document states, that “ no imagination is
“ sufficiently lively to conceive the miseries
“ spread every where by the flying French
“ army on their retreat. The nearer they ap-
“ proached the borders of Germany, the more
“ furious their excesses, the more relaxed their
“ discipline. The consequences may be easily
“ imagined. There is no need of a guide to
“ find the road from Leipsic to Frankfort. On
“ both sides of this long road of blood, all lies
“ wildly mixed ; broken carriages, clothing of
“ all kinds, fallen horses, and dead soldiers.
“ Most of the houses in the villages and sub-
“ urbs on this road have not only been entirely
“ plundered, but deprived of all their timber,
“ and reduced to shells. Already a whole
“ month has elapsed since those days of terror,
“ and yet no human being, no domestic animal,

“ no poultry, nay, not even a sparrow, was to
 “ be met with ; only ravens in abundance, feed-
 “ ing on corpses, were seen. Since then some
 “ human beings with the remainder of the
 “ cattle have returned to their ruined dwellings,
 “ but both carrying within them the seeds of
 “ the most dreadful maladies. Many places in
 “ Fulda have since lost the tenth, nay the
 “ seventh part of their whole population, and
 “ likewise their remaining cattle, through those
 “ maladies ; and yet no end is to be seen of
 “ this inexpressible misery. Many villages are
 “ threatened with entire depopulation.”

An English gentleman, on his return from
 Germany, communicated to the committee the
 following details from his personal observation :
 “ Between Toplitz and Dresden 500,000 men
 “ were encamped for three months ; and it is
 “ at one post north of Toplitz that the most de-
 “ cisive signs of war are visible. Preissen,
 “ Kulm, Arbesan, Nollendorf, and several other
 “ villages in the valley in which Vandamme
 “ was defeated, are all burnt to the ground.
 “ From Nollendorf across the Reisen Geberge
 “ to Peterswalda, not a village is standing.
 “ Fifteen or twenty hamlets, through which
 “ the road passes to Dresden, are fired and
 “ gutted. Amongst the ruins of a village per-
 “ haps a single chimney is seen smoking ; and

“ around it are eight or nine families in a
“ wretched situation. In short, from Toplitz to
“ Dresden, a distance of 70 English miles, once
“ fertile and populous, not a single village re-
“ mains. An infectious disorder is universally
“ prevalent. The Post-master generally warns
“ travellers not to stop ; I saw many dying, and
“ one man actually died as I passed.

“ From the Frontiers of Saxony to the capi-
“ tal, the eye is presented with one wide waste
“ of plain littered with straw, and dotted with
“ the numerous bodies of horses. The small
“ towns and villages on every side of Dresden
“ are level with the ground. The fields are
“ totally uncultivated.

“ The town of Dresden has suffered little or
“ no damage ; but it is crowded beyond its re-
“ sources, by the multitudes that have taken
“ refuge in it from the destruction of the vil-
“ lages. This is the cause of much misery.
“ Towards Meissen, two posts, there are again
“ tremendous evidences of war. This is also
“ the case with the portion of the country
“ towards Freyberg, which was the scene of the
“ battle fought previously to the great events of
“ Leipsic. Only two flocks of sheep did I see,
“ until approaching Leipsic, and not two herds
“ of cattle. The plains round Leipsic had the
“ appearance of straw yards, strewed with the

“ carcases of man and beast. The suburbs of
 “ Leipsic have greatly suffered.” These details, to which many distressing particulars might be added, will be sufficient to shew the sufferings of those countries that have been made the seat of war, and how they *have fallen by captivity, by flame, and by spoil.*

“ *But many shall cleave to them with flatteries.*” The reason why the Protestants of Germany are involved in these common troubles is here made known ; it was because the churches of the continent had lost their zeal and warmth and the simplicity of their faith, and were only Christians in name ; *cleaving to the true Church by flatteries*, or vain words and professions. This is confessed by a pious native of Germany, who, when distributing amongst his countrymen the relief transmitted from England, thus exhorted them—“ Our sins have merited these chastisements ; how often and how widely have we wandered from the Lord ! Should we not suffer ourselves to be brought by these severe judgments to recollection, and to turn again unto him ?”

“ *And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end ; because it is yet for a time appointed.*” Not only those who had forsaken the faith, but some

of those of understanding also, it is said, should fall in these troubles. And no doubt many pious persons on the continent have suffered. We find particularly that the settlements of the Moravians in Saxony, who have been distinguished for their active missionary labours, did not escape the universal scourge. The prophecy informs us, that these chastisements upon the Protestant countries are not intended, like those upon the Papal nations, to work their destruction, but are designed to “*purify them*” “*and to make them white.*” So it is observed by another German writer, “That Saxony, which was once in so flourishing a state, but has ‘forsaken the fountain of living waters, and hewn out broken cisterns which can hold no water,’ was first to *feel the mighty hand of God; and experience his paternal chastisement; that it might feel the necessity of returning to the pure word of God.*” He adds, “we perceive our need, not merely of temporal, but also of spiritual help.” At a public meeting held in August, 1814, for the establishment of a Bible Society in the city of Berlin, “the first clergyman of the city, in an eloquent speech, emphatically pointing at the Bible, represented in colours most striking and awful the floods of infidelity and wickedness, the ravages of war, and *the accumulated miseries,*

“ *under which the Prussians and the other na-*
 “ *tions of Germany had suffered for so many*
 “ *years; and pointed out, as the source of all these*
 “ *iniquities and sorrows, the disrespect, yea, con-*
 “ *tempt which had been poured upon the religious*
 “ *and moral principles contained in that best of*
 “ *all books—the Bible.*” When such public
 confessions are made, and when the first leisure
 thoughts of Germany seem to be directed to the
 establishing Bible Societies, with the view to
 disperse more universally the word of God*,
 may we not hope that the chastisements have
 effected the purposes for which they were sent;
 and that “ *the time appointed*” for the end of
 their sufferings is arrived.

Ver. 36. “ And the king shall do according
 “ to his will; and he shall exalt himself, and
 “ magnify himself above every God, and shall
 “ speak marvellous things against the God of
 “ Gods, and shall prosper till the indignation
 “ be accomplished: for that that is determined

* See recent communications to the British and Foreign
 Bible Society, announcing the interesting and important intel-
 ligence of the formation of the following Bible Societies on the
 Continent, viz. *A National Bible Society for the Netherlands*,
 established on the 29th of June, 1814; *The Hanoverian Bible*
Society, established on the 25th of July; *The Prussian Bible*
Society, established on the 2d, *The Saxon Bible Society*, on the
 10th, and *The Polish Bible Society*, on the 26th of August.

“ shall be done. 37. Neither shall he regard
“ the God of his fathers, nor the desire of wo-
“ men, nor regard any God : for he shall mag-
“ nify himself above all. 38. But in his estate
“ (or in his stead) shall he honour the God of
“ forces ; and a god whom his fathers knew not
“ shall he honour with gold, and silver, and
“ with precious stones, and pleasant things.
“ 39. Thus shall he do in the most strong holds
“ with a strange god, whom he shall acknow-
“ ledge and increase with glory : and he shall
“ cause them to rule over many, and shall di-
“ vide the land for gain.”

The sufferings of the Protestant countries of Germany having been described, the prophecy now returns more immediately to the personal history of the Infidel King. It will be recollected, that the last events mentioned were the re-establishment of the Roman Catholic religion in France, and the overthrow of the confederacy of the Northern Powers, which was formed by the intrigues of Buonaparte against the naval supremacy of Great Britain in the year 1801. The verses now before us refer to the events which next succeeded in the order of time, describing the establishment of the immense military power of Buonaparte, and treating of a long period of uninterrupted prosperity.

“ *The King shall do according to his will.*” Even pending the negotiations of the peace of Amiens, and during the period of three or four months which intervened between the signing the preliminaries and the conclusion of the definitive treaty, on the 27th March, 1802, Buonaparte “ made such enormous accessions of “ power as caused the greatest uneasiness “ throughout the British Empire, and excited “ the most universal indignation.” Very great tardiness was shewn on the part of France in bringing the negotiations to a conclusion, and he took the opportunity afforded by this delay to establish himself in the sovereignty of Italy, under the title of President of the Italian Republic, and openly “ seized for himself, and in “ his own name, all the north of Italy, and extended his empire to the very frontiers of the “ Neapolitan territory.” And no sooner was the definitive treaty signed with England, than he produced other treaties very advantageous to France, which he had privately concluded. By a treaty with Turkey the French were put on an equality with the most favoured nation, and consequently the best of her allies were not even in a commercial view to be more favoured than those who, without provocation, had invaded and plundered her dominions. By a

treaty with the court of Lisbon, all Portuguese Guiana was ceded as far as the mouth of the river Amazons, which cession would have opened for the French a way into the heart of South America. By a treaty with Spain, Louisiana, with Parma and the island of Elba, were ceded to France. "The publication of these
" clandestine treaties exhibited in a strong
" point of view the *bad faith and boundless*
" *ambition* of the French government. But the
" ambition of Buonaparte," it is observed,
" was by no means satisfied with his Italian
" honours, he now openly assumed *the most*
" *arbitrary and absolute power in France*, which
" country, as well as Italy, he from hencefor-
" ward seemed to consider as his patrimonial
" property. By whatever title he intended to
" govern France, he resolved to govern it *abso-*
" *lutely*, and settle the government in his family
" as a new dynasty. He not only took upon
" himself the state of a sovereign, but exercised
" *a power more arbitrary than ever had been*
" *exercised by the former kings of France.*"

Some individuals, who were accused of having spoken with too much freedom of his government in their private parties, were banished from Paris, amongst whom were several ladies of respectability, and Laharpe, who had the highest

name and reputation as an author, and who was seventy years of age. Mr. Duval, the author of a dramatic piece which had given offence to Buonaparte, was likewise ordered to leave Paris, and it was expected that he would have been banished to Guiana; but he was at length, at the earnest entreaties of Mademoiselle Beauharnois (the daughter of Madame Buonaparte) permitted to return. “ Nothing, however, could
“ more strongly shew how completely the personal liberty of every individual in France
“ was unprotected by any law than those instances. If such sentences of banishment
“ were completely arbitrary, the pardon which
“ followed was equally so. The caprice of the
“ moment, and the effect of female solicitation
“ at length restored those authors to their families; but the circumstance proved that *not*
“ *a vestige of liberty* remained in France. Not
“ only individuals, but the public bodies which
“ he had himself constituted, felt the effects of
“ his displeasure when they ventured to offend
“ him. It was not to be expected that General
“ Buonaparte, who with the bayonets of his
“ grenadiers destroyed the former constitution
“ of France, and turned out the representatives
“ chosen by the nation, would suffer any serious
“ opposition from persons named by himself.

Notwithstanding the improbability of success
however, they had the courage to reject a
civil code presented by him, which was full
of absurdity and tyrannical enactments. The
rejection of this code violently enraged him ;
he testified his displeasure by observations
which were not even bounded by the com-
mon rules of decorum, and soon found means
to shew those bodies that they must for the
future *be more subordinate to his will* than
ever the Parliament of Paris, or the Provin-
cial Parliaments, were to the venerable pris-
tine sovereigns of France. Usurped and des-
potic power could never stand the test of cool
and free discussion in times of peace. Bu-
naparte was well aware of this, and therefore
in every constitution he ever made for any
country, he laid it down as the first principle,
that the legislative or mock representative
body must never originate any thing, must
never discuss any point but what the govern-
ment should send to them for discussion, or
rather for their acceptance. By the constitu-
tion which had been made for the regulation
of the French government, one-fifth of those
bodies were to go out annually by ballot ; and
whoever ventured to displease him might be
certain of being displaced at the end of the
year, and of never again resuming his seat.

“ This was a stretch of *absolute dominion*, more
 “ absolute, perhaps, than had ever been assumed
 “ by any Executive power over its Senate.
 “ After those expulsions, the First Consul had
 “ an easy and complying Senate, who were
 “ ready to accept his civil code, or any other
 “ code he should present them, his Legion of
 “ Honour, or any project that came into his
 “ head, however absurd or unjust. *The public*
 “ *bodies dared no longer express a sentiment of*
 “ *freedom*, and if any individual ventured either
 “ to converse or write with freedom, the ex-
 “ amples of Laharpe and of Duval held out suf-
 “ ficient terrors. An imprudent word might
 “ send the father of a family to Guiana, and it
 “ could not reasonably be expected that Made-
 “ moiselle Beauharnois would always under-
 “ take to solicit pardon for those who offended
 “ the First Consul*.” Thus did Buonaparte
 do according to his will when he commenced
 his career as Sovereign of France. In 1804 the
 Moniteur, the official organ of government, used
 the following language: “ The First Consul,
 “ *superior to all events*, is more enabled than
 “ ever to fulfil the decree of the Fates.” The
 “ Senatus Consultum,” passed in the same year,
 by which the title of Emperor was conferred on

* Dodsley’s Annual Register for 1802, p. 89.

him, raised him still farther above all controul, none either at home or abroad being able to dispute his power.

He shall prosper till the indignation be accomplished, for that that is determined shall be done.

The short campaign of the year 1805 against Austria, in the course of which Buonaparte took possession of Vienna, terminated in the defeat of the combined Austrian and Russian armies, in the battle of Austerlitz ; and led to the peace of Presburgh, which was signed on the 26th December, 1805. “ This campaign,” it is observed, “ increased the power, dominion, and “ renown of France to a degree not easily to be “ appreciated.”—“ No talents, power, or combination in opposition to Buonaparte, seemed “ calculated to check his progress ; but, on the “ contrary, served in their effect to swell his “ career with fresh victories, and to add to his “ strength by increasing his conquests.” His successes led the French people “ to identify “ their glory and renown with his own, and by “ his wisdom in council, greatness of enterprize, “ and promptness of action, he” (appeared to) “ put it almost out of the course of things that “ he should ever meet with a reverse of fortune, “ —By the events of this campaign, the Emperor Francis saw himself despoiled of by far the “ greater part of his hereditary estates, and

“ forced to accept the conditions of peace imposed upon him by his opponent, and dictated on the frontiers of Hungary, his last remaining possession.”

The years 1806 and 1807 brought an immense accession to the power of Buonaparte. The Confederation of the Rhine, that master-piece as it is called of Buonaparte’s policy, was formed in July, 1806, under his protection. On the 14th October, 1806, the armies of Prussia were completely defeated in the battle of Jena, and on the 27th of that month Buonaparte took possession of Berlin. The battle of Friedland was fought on the 14th of June, 1807, when the Russians, who had come to the assistance of the Prussians, were defeated with immense loss ; and this led to the peace of Tilsit, which was concluded between Russia, Prussia, and France, on the 7th July. By this treaty “ the King of Prussia, together with an immense territory, lost nearly the half of his yearly revenues, and five millions of his subjects ;” and it is observed, that “ all the continent of Europe now lay prostrate before Buonaparte.”

At the latter end of the year 1807, he occupied Portugal with his troops ; and afterwards, in 1808, treacherously seized the person of Ferdinand the Seventh, and took possession of the kingdom of Spain ; for “ *Buonaparte’s power had*

“ *by this time risen to so enormous a pitch, that*
“ he did not think it necessary to manage or
“ keep any terms with the opinions and preju-
“ dices of men or nations”—and he declared,
“ that if the Spanish nation would not willingly
“ receive Joseph for their king, he would put
“ the crown on his own head, treat them as a
“ conquered province, and find another king-
“ dom for his brother; for *God had given him*
“ *both inclination and power to surmount all*
“ *obstacles.*” If the noble, and in some degree
successful resistance which began to be made
to his arms by the Spaniards, at the latter end
of the year 1808, may be considered as intimat-
ing that his prosperous career was now drawing
towards its conclusion; its immediate effect
was to increase the sufferings of the Spanish
nation, and to lead the French to inflict upon
them unheard-of cruelties, and thus *to accom-*
plish the indignation which was now poured out
upon Spain and Portugal in common with all
the other Papal nations; and to bring to a speedy
conclusion, *that which it was determined* in the
counsels of God *should be done.*

It is observed by the historians of these times,
that “ a heavy load of national guilt lay upon
“ the Peninsula; and that those persons, who,
“ with well-founded faith, could see and under-
“ stand that the moral government of the world

“ is not less perfect nor less certain in its course,
 “ than that material order which science has
 “ demonstrated, perceived in this dreadful visi-
 “ tation the work of righteous retribution. The
 “ bloody conquests of the Portuguese in India
 “ were yet unexpiated; the Spaniards had to
 “ atone for extirpated nations in Cuba, and
 “ Hayti, and their other islands. Vengeance
 “ had not been exacted for the enormities per-
 “ petrated in the Netherlands; nor for that ac-
 “ cursed tribunal which, during more than two
 “ centuries, triumphed both in Spain and Por-
 “ tugal, to the ineffaceable and eternal infamy
 “ of the Romish Church*.” We may indeed
 look upon these enormities as the peculiar cause
 of that indignation, which seemed to fall more
 heavily upon them than upon any other of the
 Roman Catholic countries.

Early in 1809 the war broke out again with
 Austria; and Buonaparte, without relinquishing
 Spain, was successful, aided by the troops of the
 Confederation of the Rhine, in the battles of
 Taun, Abensburg, and Eckmuhl; and on the
 13th May, after the campaign had been opened
 only one month, he entered as a conqueror into
 Vienna. The advantages subsequently gained
 by the Austrians in the sanguinary battle of

* Edinburgh Annual Register for 1809, p. 536.

Aspern, were not sufficient to turn the tide of victory in their favour. They suffered a severe defeat in the battle of Wagram, and the war was terminated by a treaty, concluded at Vienna on the 14th of October, 1809; by which Austria made very large and important cessions of territory, but made one cession of far more importance to Buonaparte, and tending more than any other to consolidate and strengthen his power; for it was afterwards discovered to have been a secret condition of this peace, that the royal family of Austria should be united with the dynasty of Buonaparte, and that the Archduchess Maria Louisa should share with the adventurer Buonaparte, that throne which had been unoccupied by any one of royal birth since it became vacant by the murder of her aunt, Marie Antoinette. In the course of this year Buonaparte had also annexed Tuscany and the States of Rome to the French Empire, and added to his other titles that of Mediator of Switzerland.

Early in the year 1810, his marriage with the Archduchess took place; a divorce having been previously pronounced between himself and the Empress Josephine. In this year he also took military possession of Holland, and Louis finding that his brother would grant no terms to his oppressed and unfortunate subjects, released them from their oath of allegiance to himself,

and Holland was definitively united to France. Part of the Tyrol also, which had before been given to the King of Bavaria, was this year annexed to Buonaparte's kingdom of Italy; and, lastly, the Hanse towns, as Hamburgh, Bremen, and Lubeck, were joined to the empire of France. Hanover also was this year given to Jerome, King of Westphalia.

In 1811 it is observed, "that there existed
 " not in appearance, through the wide range of
 " Napoleon's sway, the least opposition to the
 " measures of his government. The humiliated
 " Court of Vienna was principally occupied,"
 through this year, "in the restoration of its im-
 " paired finances. The rest of Germany was
 " in part annexed to France, and the remainder
 " in close league with it, or under slavish de-
 " pendence upon the French Emperor." In this
 year "the general usurper laid his grasp also
 " upon the Duchy of Oldenburgh," and the
 King of Prussia "was compelled, after much
 " reluctant delay, to join the Confederacy of
 " the Rhine, and to place a considerable body
 " of his troops under the orders of the French
 " general who commanded on the southern
 " coast of the Baltic."

In this year, on the other hand, Portugal was completely delivered from the yoke of the French, by the valour of the allied army under

Lord Wellington; but the usurper Joseph was in possession of the capital of Spain; and the greater part of that country was in the power of his troops.

In the beginning of 1812, Buonaparte prepared to force the Court of Petersburg to maintain more strictly that system which he had established, by which the merchandize of Great Britain was to be entirely excluded from all the ports of the Continent. In the month of January, as a preliminary measure, 20,000 French troops were sent to occupy Swedish Pomerania, and in the middle of June Napoleon joined on the other side of the Vistula the immense force that he had there assembled for the invasion of Russia. The Emperor of Austria had lately entered into a treaty with Buonaparte, by which he bound himself to assist him with 24,000 infantry, and 60 pieces of cannon. The King of Prussia also had been forced to form a treaty of alliance with him. “ The confederate Princes of Germany had sent their tributary powers; a reluctant remnant of about 10,000 Spaniards and Portuguese had been pressed into the service, and not less than 400,000 men were ranged under the Despot’s standard*.” We

* Narrative of the Campaign in Russia, during the year 1812, by Sir Robert Ker Porter, p. 5.

behold him at this time arrived at that height of glory from which he was to be so suddenly cast down ; and I here therefore close the consideration of that part of the text, “ *he shall prosper,*” “ *till the indignation be accomplished.*”

The last words of the text under consideration, which we have not yet particularly adverted to, are the following : “ *He shall cause them to rule over many, and he shall divide the land for gain.*” It was the policy of Buonaparte, during the whole course of his successful career, to reward his generals and officers, and those who sided with him, by giving them a share of the spoil which they had assisted him to seize. The act of his dividing the land, therefore, kept pace with his successes ; and was consequently not completed till his power had reached to its utmost limits. We read in the annals of 1812, that when preparing for the invasion of Russia, “ he was in the mean time not unmindful of “ that plan of attaching his generals and soldiers “ by rewards, at the cost of the vanquished, “ which has been discernible in all his wars. “ By a decree issued from the Thuilleries on the “ 21st January, 1812, he declares the annexa- “ tion to his extraordinary domain, of effects in “ the province of Valencia, to the amount of a “ principal of 200,000,000 livres ; ordering at “ the same time that the Prince of Neufchatel

“ shall transmit to the intendant-general of that
“ domain a statement of the generals, officers,
“ and soldiers of his armies in Spain, who had
“ distinguished themselves, in order that they
“ may receive proofs of his imperial munifi-
“ cence*.” This was the last act of the kind
that he had an opportunity of executing. The
prophecy must be considered however as refer-
ring not to this act alone, but to his universal
practice. He began to divide the land for gain
after his successful campaign against Austria in
the year 1805; for we read, that “ the first day
“ of the new year, 1806, was distinguished in
“ Germany by an event not a little singular;
“ viz. the coronation of the Electors of Wirtem-
“ berg and Bavaria as kings; which dignity was
“ further amplified by a considerable increase of
“ territory, at the expence of the unfortunate
“ house of Austria†!” Again, on the 15th of
March of the same year, Murat was invested
with the duchies of Berg and Cleves; “ an act
“ which gave serious offence and alarm to the
“ court of Berlin.” Berg had belonged to the
King of Bavaria, as Count Palatine of the Rhine,
and been ceded to France in exchange for terri-
tories belonging to Prussia; and Cleves, with

* Dodsley's Annual Register, 1812, p. 165.

† Van Ess's Life of Buonaparte, Vol. VI. p. 264.

other provinces, had been given up by Prussia for Hanover. “ Various speculations had been
 “ formed with regard to the destination of these
 “ provinces, when they fell into the hands of
 “ France ; but the general sentiment in Ger-
 “ many was that of surprize and indignation,
 “ when *they were given to Murat*, a foreigner,
 “ *a soldier of fortune*, and the brother-in-law of
 “ Buonaparte.” In the same year *Holland*
 was made a kingdom, and *Louis Buonaparte*, a
younger brother of Napoleon, was placed upon the
 throne. In this year Saxony also was erected
 into a kingdom. We again read, that “ on the
 “ 31st March, 1806, Buonaparte submitted to
 “ the Senate a variety of decrees for its appro-
 “ bation ; by one of them *he conferred the king-*
 “ *dom of Naples on his brother Joseph* ; by ano-
 “ ther *he gave to Berthier the principality of*
 “ *Neufchatel* ; and by another *he created a num-*
 “ *ber of duchies, with suitable revenues, in Italy,*
 “ *to be distributed among the civil and military*
 “ *officers* who had distinguished themselves in
 “ his service, and to be held by them in pro-
 “ perty, transmissible by inheritance to their
 “ direct descendants in the male line. The last
 “ of these decrees,” it is observed, “ presents
 “ the curious spectacle of the revival of bene-
 “ fices by Buonaparte, within less than twenty
 “ years after the extinction of the feudal insti-

“ tutions, derived from the victories and de-
 “ structive conquests of Charlemagne. *The*
 “ *erection of the duchy of Benevento into a fief*
 “ *of the French Empire, in favour of Talleyrand,*
 “ with the title of Prince and Duke of Bene-
 “ vento; and *the grant of the duchy of Ponte*
 “ *Corvo to Marshal Bernadotte*, by a similar
 “ tenor, followed some months after the preced-
 “ ing establishments*.” “ From his imperial
 “ camp at Finkenstein, on the other side of the
 “ Vistula, Buonaparte wrote on 28th May, 1807,
 “ to the Conservative Senate, that *he had insti-*
 “ *tuted Duchies, as rewards for eminent services*
 “ done him, whether military or civil, and that
 “ in pursuance of this system of encouragement,
 “ *he had created*, by letters patent, *the Marshal*
 “ *Le Fevre, Hereditary Duke of Dantzic*, not
 “ only in consideration of his late atchieve-
 “ ment” (the capture of Dantzic) “ but because
 “ on and ever since the first day of his reign,
 “ Le Fevre had rendered him the most signal
 “ service. *It was his business*, he said, *to esta-*
 “ *blish the fortunes of such families as devoted*
 “ *themselves to his service*, and constantly sacri-
 “ ficed their own particular interest to his†.”
 We read also, in the annals for the year 1810,

* Dodsley's Annual Register for 1806, p. 218.

† Dodsley's Annual Register for 1807, p. 169.

that one of the beneficial acts which Bernadotte proposed to perform in favour of Sweden, on his election as Crown Prince, was the “repurchasing *the estates of Pomerania, which Buonaparte had distributed among his officers.*” In the annals of the same year, Buonaparte is referred to as an adventurer, who began at the commencement of his successful career, “like a knight of romance, *to parcel out duchies and kingdoms among his kinsmen and followers*.*”

The following List contains some of the names of Buonaparte’s relations, marshals, and generals, whom he appointed to kingdoms and dukedoms ; together with the names of the places from which they derived their titles :—

JOSEPH BUONAPARTE	King of Spain
LOUIS BUONAPARTE	King of Holland
JEROME BUONAPARTE.....	King of Westphalia
JOACHIM MURAT.....	King of Naples
—— BEAUHARNOIS.....	Vice-Roi of Italy
Marshal BERNADOTTE.....	Prince of Ponte Corvo
Marshal DAVOUST	Prince of Eckmuhl
Marshal BERTHIER.....	Prince of Neufchatel
Marshal MASSENA	Prince of Essling
Marshal SOULT	Duke of Dalmatia
Marshal KELLERMAN	Duke of Valmy
Marshal MARMONT.....	Duke of Ragusa
Marshal NEY	Duke of Elchingen
Marshal MONCEY	Duke of Cornegliano
Marshal MORTIER	Duke of Treviso

* Edinburgh Annual Register, 1810, p. 311, 346.

Marshal MACDONALD.....	Duke of Tarente
Marshal OUDINOT	Duke of Reggio
Marshal CHAMPAGNY	Duke of Cadore
Marshal JUNOT	Duke of Abrantes
Marshal VICTOR.....	Duke of Belluno
Marshal AUGEREAU	Duke of Castiglione *
Marshal LE FEBVRE	Duke of Dantzic
CAULINCOURT	Duke of Vincenza
MARET	Duke of Bassano
BESSIERES	Duke of Istria
SAVARY	Duke of Rovigo
DUROC.....	Duke of Friuli
CAMBACERES	Duke of Parma
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TALLEYRAND DE PERIGORD	Prince of Benevento
FOUCHE	Duke of Otranto

It will be evident from all these instances, that it was a noted circumstance in the policy and conduct of Buonaparte, that “ *he divided the land for gain.*”

* The grants of land and other revenues in the kingdom of Naples, made by Buonaparte to French officers, were lately annulled by the following decree of Joachim Murat, King of Naples, dated 20th October, 1814.

“ Whereas one of the effects of the treaties concluded by
 “ his Majesty the Emperor of Austria with his Majesty the
 “ King of France, was to annul all the dotations, assignations
 “ of revenues, and other obligations constituted by the French
 “ Government on the different States of the Princes who
 “ formed the European Confederation.

“ We have decreed and do decree the following :

“ Art. 1. All the dotations, assignations of revenues, and
 “ other obligations of every kind constituted upon our king-

Having now examined the text before us, as it relates to the actions of Buonaparte, and explained the words, “ the king shall do according to his will, and shall prosper till the indignation be accomplished, and shall divide the land for gain,” I now proceed to consider that part of the text which describes more particularly *his character and pretensions.*

Ver. 36. “ *He shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods.* 37. *Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God : for he shall magnify himself above all.* 38. *But in his stead shall he honour the God of forces ; and a god whom his fathers knew not shall he honour with gold, and silver, and precious stones, and pleasant things.* 39. *Thus shall he do in the most strong holds with a strange god, whom he shall acknow-*

dom by the French Government, are declared ineffectual, the property of every sort which formed a part of them are united to the domain of the state.

“ Art. 3. The property designated in the above articles shall be administered by our Council of the Majorates, until it please us to dispose of it either in favour of the Titulars who have possessed them until the present time, and who have all particular claims to our esteem and affection, or in favour of any other whom we shall think proper to name.”

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Having now examined the text before us, as it relates to the actions of Buonaparte, and explained the words, “ the king shall do according to his will, and shall prosper till the indignation be accomplished, and shall divide the land for gain,” I now proceed to consider that part of the text which describes more particularly *his character and pretensions.*

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 “ *the land for gain.”*

These words contain a striking description of the character of the Infidel King, and of the establishment of his immense military power. *He regards not the God of his fathers, nor the desire of women ;* he does not believe in the God of Christians, nor in the Saviour who has atoned for the sins of the world ; and who, as he was “ *the desire of all nations,*” so he was particularly the desire of those Jewish women, who, believing in that promise, that “ *the seed of the woman should bruise the serpent’s head,*” entertained the hope that he might descend from them. Neither does he regard any God, for he magnifies himself above all. *His Fate and his Destiny* are the only objects of his confidence : and he claims, therefore, as it were in his own

right, the uncontrolled dominion of the world. He worships no other god than Mars, the god of war, an emblem of his own military power ; to whose service he dedicated, in the year 1801, the Chapel of the Invalides, which had been solemnly consecrated to Christianity, “ and placed
“ the image of that Pagan deity on the spot
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* Dodsley's Annual Register for 1801, p. 267.

1799; “ *I have always followed the God of War, and Fortune and the God of War are with me.*”

The Infidel Power is said likewise to speak marvellous things against the God of Gods; for as God is the author of all things, as in him we live, and move, and have our being; every assumption of glory, by man, is an offence against his Creator. How low was Nebuchadnezzar cast down, and how much was he debased, for that boast of his, “ *Is not this great Babylon that I have built?*” And when through pride David directed that his people should be numbered, what a severe penalty was exacted, and how were those numbers in which he prided himself lessened! Numerous have been the examples which have shewn, that those who walk in pride, God is able to abase; and that self-exaltation in man is the highest offence against Omnipotence. But in order to judge how far the text, “ *He shall speak marvellous things against the God of Gods,*” is applicable to the Infidel Power, let us consider the character of the two great enemies of the Church who have preceded him, and the expressions which are used respecting them. The Papacy professed to derive its power from God: and the title the Pope assumed was that of “ *the Vicar of Jesus Christ.*” But in as much as he pretended to

infallibility, and assumed other attributes which belong to God alone, he is described in prophetic language as “ blaspheming the name of “ God,” and as “ speaking great words against “ the Most High.” The Mahometans acknowledge the power of God, proclaiming, that “ there is but one God, and that Mahomet is “ *his prophet.*” But as Mahomet assumed a power that was not given to him, language similar to that of the text is used respecting him, and he is said “ to *magnify himself* in his “ heart.”

The pretensions of the third enemy of the Church, the Infidel Power, we shall find, have risen to an equality with, if they have not far exceeded, those of the Papal and Mahometan Powers: and it is a curious circumstance, that the historians of these times have noticed a similarity in the language and pretensions of Buonaparte and Mahomet. Napoleon in 1809 promulgated this as his maxim of government; that “ *as there is but one God, so there should be “ in a state but one judicial power.*” By which reference to “ the unity of that God, whose “ name he never utters but to outrage, the “ Tyrant,” it is observed, “ wished to inculcate the idea, that *there is but one God, and “ Napoleon is his representative.* This is the

“ creed,” the writer proceeds to say, “ which
 “ this *political Mahommed* hints at himself; and
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Like Herod, he permitted himself to be addressed in terms that amounted to blasphemy. In 1809 some deputies from the new Italian departments were admitted to an audience, and used the following language: “ The destinies
 “ of the whole world, they told him, were confided by the Almighty to his impenetrable
 “ views, to the supreme power of his genius,
 “ to the miraculous exploits of his arms. Hence
 “ a new order of things, already written in the
 “ books of the Eternal, was prepared for their
 “ country. In the necessity in which he was
 “ to overthrow, to destroy, to disperse, all enemies, as the wind dissipates the dust, he was
 “ not an exterminating angel; but he was the
 “ being that extends his thoughts, and measures
 “ the face of the earth, to re-establish happiness upon a better and surer basis. He was
 “ destined before all ages to be the man of
 “ God’s right hand; the sovereign master of all
 “ things.” “ Language of more idolatrous adoration,” it is observed, “ was never listened

* Edinburgh Annual Register, 1809, p. 529.

“ to by the frantic Caligula. It was not, how-
“ ever, too gross for the Tyrant to whom it was
“ addressed; and he applauded it in his reply *.”
Thus he spake, and permitted others to speak,
“ *marvellous things against the God of Gods.*”
“ The scene also which the Jews had enacted at
“ Paris under his command,” it is observed,
“ appeared to have more meaning than was
“ avowed. It was little likely that he should
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“ own merciless tyranny. And though doubt-
“ less the deputies indulged gratuitously in im-
“ pious adulations, yet it was apparent, that in
“ some of their blasphemies they echoed the
“ known pretensions of the adventurer whom
“ they addressed. In their hall of meeting,
“ they placed the imperial eagle over the ark
“ of the covenant, and blended the cyphers of
“ Napoleon and Josephine with the unutterable
“ name of God.—This was French flattery in
“ Jewish costume. In their addresses they ap-
“ plied to him the prophecies of Isaiah and
“ Daniel, calling him ‘ the Lord’s anointed
“ ‘Cyrus!’ ‘ The living image of the Divinity!’

* Edinburgh Annual Register for 1808, p. 417.

“ ‘ The only mortal after God’s own heart, to
 “ ‘ whom he had intrusted the fate of nations,
 “ ‘ because he alone could govern them with
 “ wisdom.’ These expressions,” it is observed,
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 “ guage of his Infidel Bishops, and of his own
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 his ministers, who, at a public dinner, gave the
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 “ Napoleon, L’ami des hommes, et LA PROVI-
 “ DENCE DU MONDE.” Thus did the Infidel
 Power, claiming to himself the attributes, and
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things against the God of Gods. But this career
 of wickedness was at length to have an end ; and
 the vengeance of the insulted majesty of God,
 which it had formerly been declared, must, on
 account of his impiety, “ sooner or later over-

“take him*,” was now about to overwhelm him in destruction. Exposed to the severities of a Russian winter, his army, which only six months before was the largest and the best equipped of any we read of in modern times, was so completely destroyed, that out of more than 400,000 men that entered Russia, not more than 25,000 (exclusive of the Austrians) repassed the Niemen; out of 100,000 horses scarcely one survived; and of 1,200 pieces of cannon, it is said, that, not a single gun was again carried by the fugitives across the barrier stream †.

Buonaparte, however, on his return to France, having used every exertion to collect a fresh army, obliged the allied Russians and Prussians, at the commencement of the campaign of the year 1813, to fall back beyond Dresden, which place he occupied. An armistice was then agreed upon, and negotiations were carried on, under the mediation of Austria. These however, did not lead to a peace; and on the 11th of August, the Court of Vienna declared in favour of the Allies, and issued a manifesto against France. In the month of October, Buonaparte, apprehending that his

* *Edinburgh Annual Register*, 1810, p. 529.

† See *Narrative of the Campaign in Russia during the year 1812*, by Sir Robert Ker Porter.

communications with France might be cut off, fell back to the neighbourhood of Leipsic, where on the 16th the allied army made a general attack upon him, which was repeated on the 18th, when he lost 40,000 men and 65 pieces of artillery, and was obliged to make a precipitate retreat into France. In the month of December, 1813, the Allies crossed the Rhine, and France itself was the scene of the campaign of the year 1814. In this campaign various actions were fought, and Buonaparte having incautiously left the road to Paris open to the Allies, they immediately marched towards it; and having gained a victory under its walls, entered it by capitulation on the 31st of March. On the next day the Senate met, and, decreeing that Napoleon had ceased to reign, formed a provisional government. In consequence of these transactions, Napoleon, by a deed dated at Fontainbleau, the 6th of April, 1814, abdicated the thrones of France and Italy; and it having been settled that he should reside in the island of Elba, formerly belonging to the Grand Duke of Tuscany, he left Fontainbleau on the 20th of April for that place, under an escort, and in the charge of commissioners appointed by the several allied Powers.

Thus Buonaparte having prospered *till the*

indignation was accomplished, and having performed the task assigned to him as a scourge to the Papal nations, experienced in the end the most dreadful reverses. We may observe here that in the Revelation of St. John, as well as in this prophecy of Daniel, Buonaparte is described as being an instrument raised up for the destruction of the Papacy; for in the seventeenth chapter, which treats of the Beast of the Bottomless Pit, or the Infidel power, and of the period of the 30 years, during which the kingdoms of the divided Western Roman empire are under the influence of infidel principles, we thus read: “The ten horns
“ which thou sawest upon the Beast, these *shall*
“ *hate the (Papal) Whore, and shall make her*
“ *desolate and naked, and shall eat her flesh,*
“ *and burn her with fire, for God hath put in*
“ *their hearts to fulfil his will, and to agree and*
“ *give their kingdom unto the Beast (of Infidelity)* until the words of God shall be fulfilled;” or till the predicted judgments upon the Papacy should be accomplished.

The interpretation of the prophecy has now been brought down to the present day. An awful pause has succeeded to the late dreadful judgments—a year scarcely has elapsed, and we hear on all sides that the hosts are again mustering to the battle.

In order to illustrate the remainder of the prophecy which relates to future events, it will be necessary to compare it with other prophecies that belong to the same period. The seven Vials of the Revelation of Saint John have already been spoken of as referring to a period of 30 years, commencing in the year 1792. The first and second Vials, as it has been before stated, describe events which took place during the three first years of this period ; and Buonaparte not being himself instrumental in producing these events, they are not mentioned in the last prophecy of Daniel, which relates personally to him. The third Vial is said to be poured out “ upon the Rivers and Fountains “ of Water ;” that is, upon the *Papal States*, and Buonaparte commanding the French army during the invasion of the Papal States, and of Italy in the year 1796, the events of this Vial will be found described in Dan. xi. verses 22—27. The fourth Vial is poured out upon “ the Sun.” In this symbolical description, the Sun represents Buonaparte as the chief potentate of the Roman empire, and the events referred to by this Vial, will be found also described in Daniel xi. verses 31—39. The fifth Vial, the period of which I apprehend is yet future, is poured out upon “ the Seat of the “ Beast” of the bottomless pit, or of the Infi-

del Power, and predicts therefore, a dreadful judgment upon the kingdom of *France*. The same period is, I conceive, also referred to in verse 40, of this prophecy, which proceeds as follows ;

Ver. 40. “ And at the time of the end shall
“ the King of the South push at him : and the
“ King of the North shall come against him
“ like a whirlwind, with chariots, and with
“ horsemen, and with many ships ; and he
“ shall enter into the countries, and shall over-
“ flow, and pass over.”

The prophecy appears in this place to speak of a new period in the life of Buonaparte, introducing it in these words, “ *And at the time of the end* shall the King of the South push at him.” This description agrees with the circumstances in which he is now placed, for he appears to be entering on a new period of his life ; he himself is said to have declared on his late landing in France, *that he had given the first volume of his life, and that he was now about to give the second.*

As I conceive that this prophecy relates to future events *, we must leave it to time to fur-

* In my former edition I interpreted this verse as describing the attack made upon Buonaparte by the Emperors of Russia and Austria, in the years 1812, 1813, and 1814 ; noticing

nish the complete elucidation of it, and I must content myself with giving merely the literal interpretation of the text. It describes a joint attack by land upon Buonaparte, by the King of the South, or the Emperor of Austria, of whom mention has been so largely made in the former part of the prophecy, and by the King of the North, or the Emperor of Russia; in which he will employ, or at least be aided by a great naval force. The term "*entering into the countries,*" must imply some extraordinary movement of the Infidel power, and he is described in the prophecy as passing over, apparently accompanied by his army, to some other country, probably therefore (as being eventually the seat of his government) to Italy.

Ver. 41. "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. 42. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. 43. But he shall have power over the trea-

at the same time the difficulty that the mention of the "*many ships*" presented to this interpretation, there having been no naval co-operation of sufficient magnitude to answer to the terms of the text.

“sures of gold and of silver, and over all the
“precious things of Egypt: and the Lybians
“and the Ethiopians shall be at his steps. 44.
“But tidings out of the East and out of the
“North shall trouble him: therefore he shall
“go forth with great fury to destroy, and ut-
“terly to make away many. 45. And he shall
“plant the tabernacles of his palace between
“the seas in the glorious holy mountain; yet
“he shall come to his end, and none shall help
“him.”

It would perhaps be hazardous to say positively, that the events here described are entirely unconnected with the period of the sixth Vial, which relates to the overthrow of the Ottoman empire. I am, however, disposed to believe that they belong only to the period of the seventh and last Vial, considering that during the period of the sixth, Buonaparte will rather be gradually regaining his influence than actively engaged, as heretofore, in scenes of extensive warfare; and that the convulsions predicted on *the first pouring out* of the seventh Vial will bring to him a great *accession* of power. These verses speak in the plainest terms of a second expedition of Buonaparte's into Egypt, in which it appears that he will not as formerly proceed by sea but by land; for he

enters into Judea, or “the glorious land” before he invades Egypt. This being his course, it is possible that it will be at this time that “the “Great Head” of the Eagle of Esdras “on the “right side,” will, according to his symbolical description, devour the Great Head “on the “left*.” Adverting to his former convocations of the Sanhedrim, it is also far from impossible that this expedition of Buonaparte will be connected with a partial restoration of the Jews; for what is more probable than that he may declare himself their Messiah†, and lead

* II. Esdras, xi. 35.

† The probability of this has already been speculated upon. The writer of the Edinburgh Annual Register for the year 1808 observes, that when the Jews, who were assembled in the Sanhedrim at Paris, “reminded Buonaparte that, ‘he had “‘overcome, as conqueror, the ancient land of the eternal “‘pyramids, the scene of their ancestor’s captivity; that he “‘had appeared on the banks of the once sacred Jordan, and “‘fought in the valley of Sechem, in the plains of Palestine,’ “such expressions appeared to indicate a project for resettling “them in the Holy Land, as part of his plans respecting “Egypt. Nay, as he had successively imitated Hannibal, “and Alexander, and Charlemagne, just as the chance of “circumstances reminded him of each, was it improbable,” observes the author of that work, “that he might breathe in “incense till he fancied himself divine; that adulation, and “success, and vanity, utterly unchecked as they were, having “destroyed all moral feeling and all conscience, should affect

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These words contain a striking description of the character of the Infidel King, and of the establishment of his immense military power. *He regards not the God of his fathers, nor the desire of women*; he does not believe in the God of Christians, nor in the Saviour who has atoned for the sins of the world; and who, as he was “the desire of all nations,” so he was particularly the desire of those Jewish women, who believing in that promise, that “the seed of the woman should bruise the serpent’s head,” entertained the hope that he might descend from them. Neither does he regard any God, for he magnifies himself above all. *His Fate and his Destiny* are the only objects of his confidence; and he claims, therefore, as it were in his own right, the uncontrouled dominion of the world. He worships no other god than Mars, the god of war, an emblem of his own military power; to whose service he dedicated, in the year 1801, the Chapel of the Invalids, which had been solemnly consecrated to Christianity, “and placed
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which he honours the God of Forces, are represented as being the spoils of conquered countries,—the “*gold, the silver, the precious stones, and the pleasant things,*”—which he has carried away by force and rapine. His places of worship are “*strong holds,*” or fortifications, the meet habitations of the God of War. The high priests and ministers of his religion are his marshals and generals. The reward by which he *acknowledges* their service and ministry is, that he *increases them with glory*, and causes them to rule over many, dividing the conquered countries amongst them for their gain. He is himself “the Genius of Power,” as he has allowed himself to be called by his servile flatterers, and he worships the god of war. We have the following declaration, in his speech to the Council of Ancients on the 10th of November, 1799 : “*I have always followed the God of War, and Fortune and the God of War are with me.*”

The Infidel Power is said likewise to speak marvellous things against the God of Gods ; for as God is the author of all things, as in him we live, and move, and have our being ; every assumption of glory, by man, is an offence against his Creator. How low was Nebuchadnezzar cast down, and how much was he debased, for that boast of his, “Is not this great Babylon that I have built ?” And when through pride

David directed that his people should be numbered, what a severe penalty was exacted, and how were those numbers in which he prided himself lessened ! Numerous have been the examples which have shewn, that those who walk in pride, God is able to abase ; and that self-exaltation in man is the highest offence against Omnipotence. But in order to judge how far the text, “ *He shall speak marvellous things against the God of Gods,*” is applicable to the Infidel Power, let us consider the character of the two great enemies of the Church who have preceded him, and the expressions which are used respecting them. The Papacy professed to derive its power from God ; and the title the Pope assumed was that of “ the Vicar of Jesus Christ.” But in as much as he pretended to infallibility, and assumed other attributes which belong to God alone, he is described in prophetic language as “ blaspheming the name of God,” and as “ speaking great words against the Most High.” The Mahometans acknowledge the power of God, proclaiming, that “ there is but one God, and that Mahomet is *his prophet.*” But as Mahomet assumed a power that was not given to him, language similar to that of the text is used respecting him, and he is said “ to *magnify himself* in his heart.”

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 it only remained, as the crowning act of his im-
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 name of God himself; and this we find he did,
 for it is publicly known, that he desired to be
 addressed by the title, *VOTRE PROVIDENCE*;
 and that he was offended with those who dis-

dained or feared to give him that appellation. Of this fact I can only speak from common report; but I know, from unquestionable authority, that this title was applied to him by one of his ministers, who, at a public dinner, gave the health of his Emperor in the following terms: "Napoleon, L'ami des hommes, et LA PROVIDENCE DU MONDE." Thus did the Infidel Power, claiming to himself the attributes, and even the name of the Divinity, *speak marvellous things against the God of Gods*. But this career of impiety and wickedness was at length to have an end; and the vengeance of the insulted majesty of God, which it had formerly been declared, must, on account of his impiety, "sooner or later overtake him*," was now about to overwhelm him in destruction.

Ver. 40. "And at the time of the end shall the King of the South push at him: and the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." *At the time of the end*, that is, at the time when the first period of the successful career of Buonaparte was about to terminate, the Emperor of Austria, called the *King of the South*,

* Edinburgh Annual Register, 1810, p. 529.

of whom mention has been so largely made in the former part of the prophecy, and who is therefore perhaps on this account now named before the King of the North, *pushed at him*, causing him to retreat before him, and pursuing him into his own country. *And the mighty Emperor of the North came against him*, from far, *with chariots*, that is, with all the immense train of his army, *and with horsemen*—for he was accompanied by an overwhelming multitude of Cossacs;—and *with many ships**, or with a nume-

* The mention here of many *ships* presents a difficulty, I must allow, for the Emperor of Russia certainly did not attack Buonaparte with many *ships*. But I think I have so clearly shewn, that this part of the prophecy must necessarily refer to the late overthrow of Buonaparte, that this word cannot cause any serious objection. We may suppose that the Prophet had to make choice of an object to represent that powerful engine of war artillery, not then known, and which was so formidable an instrument in the attacks of the Russian armies; and that he chose that object which he considered to correspond with it in power and utility. In Revelations, chap. ix. verses 17, 18, where the overthrow of the Eastern Empire by the Turks, and the taking of Constantinople is described, it is said, that the “Third Part of men was killed by the fire, and “by the smoke, and by the brimstone;” and it is universally allowed, that by *the fire, the smoke, and the brimstone*, the then recent invention of *artillery* is alluded to. This affords an additional ground for concluding, that in the minute description given of the attack made by the King of the North upon the Infidel King, the mention of his numerous artillery, that important limb of a modern army, would not be omitted.

fous artillery. This description well represents the manner in which the Russians first pursued Bubnaparte during his retreat from Moscow in the year 1812. In the account which is given of that retreat we read, that Platoff having, on the 31st October, overtaken the enemy in their way to Mojaisk, attacked them with his Cossacs, “well supported by *artillery*, when hundreds fell by *the sabres of the Cossacs*, and the earth was strewed with dying bodies from *the grape of the Russian guns.*” He continued in this manner to pursue them during the whole of their retreat, and himself gives the following account of his proceedings: “We destroy these fugitives wherever we meet them, and when they attempt to make the least stand, the brave sons of the Don, assisted by their *artillery*, and the chasseurs, soon relieve the empire of hundreds of its invaders.” In the account that is given of a subsequent attack that was made upon them, we read that “a heavy and regular discharge from the Russian cannon and musketry swept down whole lines of the French.” On another occasion it is said, that “the carnage was dreadful, *showers of grape* mowed down hundreds.” Again, at the memorable passage over the river Bere-zina, which for a time stopped the flight of the French army, we read that the fugitives were

collected on its left bank in great numbers,
 “ when *the Russian artillery pouring grape and*
 “ *shot upon them*, they were drove from every
 “ quarter into one concentrated mass of terror
 “ and of death.”—“ Four hours did the torrent
 “ of destruction from cannon and from mus-
 “ ketry shower upon the heads of these devoted
 “ men, cooped up within a narrow circle, and
 “ almost unresisting.” But not to multiply
 examples, it will be sufficient to observe, that
 the *Cossacs* and the *artillery* were the chief in-
 struments of inflicting destruction upon the
 French army during this memorable retreat. Its
 loss was so immense, that out of more than
 400,000 men that entered Russia, not more than
 25,000 (exclusive of the Austrians) repassed the
 Niemen; out of 100,000 horses scarcely one sur-
 vived; and of 1,200 pieces of cannon not a
 single gun was again carried by the fugitives
 across the barrier stream*.

Buonaparte, on his return to France, having
 used every exertion to collect a fresh army,
 obliged the allied Russians and Prussians, at the
 commencement of the campaign of the year
 1813, to fall back beyond Dresden, which place
 he occupied. An armistice then was agreed

* See Narrative of the Campaign in Russia during the year.
 1812, by Sir Robert Ker Porter, p. 192—195, 236, 254, &c.

upon, and negotiations were carried on, under the mediation of Austria. These however did not lead to a peace; and on the 11th of August, the Court of Vienna declared in favour of the Allies, and issued a manifesto against France, and thus the arms of the *King of the South* became united with those of the *King of the North*. In the month of October, Buonaparte, apprehending that his communications with France might be cut off, fell back to the neighbourhood of Leipsic, where on the 16th the allied army made a general attack upon him *with* “*a tremendous artillery of 600 pieces,*” which was replied to on the part of Buonaparte by an equal number. On the 18th the attack was renewed, and Buonaparte’s army was once more *overflowed** or broken; he lost 40,000 men and 65 pieces of artillery, and making a precipitate retreat into France, *entered into the countries* which had not hitherto been made the seat of war. In the month of December, 1813, the Allies crossed the Rhine, and France itself was the scene of the campaign of the year 1814. In this campaign various actions were fought, and Buonaparte having incautiously left the road to Paris open to the Allies, they immediately marched towards it; and having gained

* See note in page 366.

a victory under its walls, entered it by capitulation on the 31st March. On the next day the Senate met, and decreeing that Napoleon had ceased to reign, formed a provisional government. In consequence of these transactions, Napoleon, by a deed dated at Fontainebleau the 6th of April, 1814, abdicated the thrones of France and Italy; and it having been settled that he should reside in the island of Elba, formerly belonging to the Grand Duke of Tuscany, he left Fontainebleau on the 20th of April for that place, under an escort, and in the charge of commissioners appointed by the several allied Powers; and thus *passed over* from France to Italy.

We have now brought the interpretation of the prophecy down to the present day; and though the progress of time has only *lately* thrown light upon this part of the text, by bringing it into the class of prophecies accomplished, and the interpretation of it may on that account be considered as the less certain; yet, from a comparison of this prophecy of Daniel with other prophecies, several months before the event happened, I declared my opinion that Buonaparte would *leave France*, and “*pass over*” to *Italy**.

* As the situation of Buonaparte at that time caused him to be the subject of daily interest and conversation, it is known

In order to clear up and illustrate the remaining part of this chapter, which relates to future events, it will be necessary to compare it with the parallel prophecies, that is, with those that relate to the same period. It has already been mentioned, that the Seven Vials of Saint John relate to the events of the period of thirty years, commencing in the year 1792, and ending in the year 1822. The First and Second Vials describe events which took place during the three first years of this period, that is, prior to the year 1796; and as Buonaparte was not himself instrumental in producing these events, and this prophecy of Daniel relates personally to him, of course it does not notice them. The Third Vial is poured out upon the Rivers and Fountains of water, that is, upon the Papal states; and as Buonaparte commanded the French army during the invasion of the Papal states and of Italy, in the year 1796, the events of this Vial are found described in verses 22—27 of the prophecy of Daniel. The Fourth Vial is poured out upon the Sun, in which symbolical description the Sun represents Buonaparte, at this time the chief potentate of the Roman Empire; and the events which are referred to by this Vial will

to numbers that I then affirmed that he would not fall in battle, as it was frequently reported that he had done, but would leave France and go to Italy.

therefore be found also described in the prophecy of Daniel, verses 31—39. The Fifth Vial is poured out upon the Seat of the Beast out of the bottomless pit, or the Infidel Power, and the events of this Vial are also described in verse 40, being that which we have last considered. The effect of this Vial has been to throw Buonaparte again into obscurity, and he is consequently not actively concerned in the principal events of the next Vial, namely, the sixth, which is poured out upon “The Great River “Euphrates,” and which relates to the overthrow and entire removal of the Ottoman Empire. The period of the Sixth Vial, as well as of the first and second, is consequently unnoticed in the eleventh chapter of Daniel. We may learn, however, from Saint John, that during this period (which is that of the next three or four years) preparations will be going forward for the event which will once more bring Buonaparte into notice : for it is said, that the “Three Unclean Spirits” of Paganism, Popery, and Infidelity, will go forth at this time “working miracles,” to gather together the kings of the earth to the great day of the battle of God Almighty : from which we must conclude, that during this period Buonaparte will wonderfully, and as it were miraculously, recover his ascendancy over the minds of men ; or at least that

for the next three or four years all manner of corrupt principles will prosper, and thus prepare the way for that event which will once more place “the Kings of the Earth” under his controul: for it is the Beast out of the bottomless pit who is the eighth and last head or ruler of the Roman Empire, who leads the armies of the kings of the earth at the great battle of Armageddon*. On the pouring out of the Seventh Vial, the second “Great Earthquake†” of the Apocalypse will take place; “The Great City” will become divided into three parts, the cities of the nations will fall, and Great Babylon will come in remembrance before God, “to give “unto her the cup of the wine of the fierceness “of his wrath‡.” It is evident that it cannot be many years before this Earthquake will take place. It will be apparently of wider extent than the Earthquake of the year 1792, for that was confined to *a tenth part* of the city§, or to one of the ten kingdoms of the divided Roman Empire, but this seems unlimited. The City means the Papal city, and in this division therefore Great Britain cannot be reckoned, being at the time the division is to be made a Protestant

* Rev. xvii. 11—14; xix. 19.

† See article EARTHQUAKE, Symbolical Dictionary, p. 77.

‡ Rev. xvi. 19. § Rev. xi. 13.

he will not as formerly proceed by sea but by land ; for he enters into Judea or “ the glorious “ land” before he invades Egypt. This being his course, it is possible that it will be at this time that “ the Great Head” of the Eagle of Esdras “ on the right side,” will, according to his symbolical description, devour the Great Head “ on the left*.” Adverting to his former convocations of the Sanhedrim, it is also far from impossible that this expedition of Buona- parte will be connected with a partial restoration of the Jews, for what is more probable than that he may declare himself their Messiah †, and

* II Esdras, xi. 35.

† The probability of this has already been speculated upon. The writer of the Edinburgh Annual Register for the year 1808 observes, that when the Jews, who were assembled in the Sanhedrim at Paris, “ reminded Buonaparte that ‘ he “ had overcome, as conqueror, the ancient land of the eternal “ pyramids, the scene of their ancestor’s captivity ; that he “ had appeared on the banks of the once sacred Jordan, and “ fought in the valley of Sechem, in the plains of Palestine,’ “ such expressions appeared to indicate a project for re- “ settling them in the Holy Land, as part of his plans re- “ specting Egypt. Nay, as he had successively imitated “ Hannibal, and Alexander, and Charlemagne, just as the “ chance of circumstances reminded him of each, was it “ improbable,” observes the author of that work, “ that he “ might breathe in incense till he fancied himself divine ; “ that adulation, and success, and vanity, utterly unchecked

lead some of them back to the Holy Land. His progress in Egypt appears to be nearly the same as during his former expedition, and he approaches the confines of Lybia and Ethiopia. *But news from the East and from the North will trouble him*, for he will, I apprehend, hear of the march of the ten tribes, or of "the Kings " of the East," towards the Holy Land, for whom the way has been previously prepared by the removal of the Ottoman Empire; and he will hear of the advance of the Russians also " from the North," under whose protection the Ten Tribes will probably be restored. The Emperor Alexander would doubtless favour such a project; the dominions of Russia stretch to the East, and will afford her probably a ready intercourse with the countries where the ten tribes are now situated, and her facilities for bringing them back to Judea will be farther increased, should she possess herself of any or of the greater part of the Ottoman Empire. It is very evident, that at this time Russia will once more act a prominent part, and that the hosts of the North will overrun all the Continent, and become an

" as they were, having destroyed all moral feeling and all
" conscience, should affect his intellect next; and that, from
" being the Cyrus of the Lord, he would take the hint which
" his own clergy had given him, and proclaim himself the
" temporal Messiah?"

exceeding bitter plague to the Papal nations. Saint John says (Rev. xvi. 21.) “ There fell
 “ upon men a great Hail out of heaven, every
 “ stone about the weight of a talent, and men
 “ blasphemed God because of the plague of the
 “ Hail, for the plague thereof was exceeding
 “ great*.” Buonaparte, on hearing the intelligence from the North and from the East, will return into the Holy Land, and will then plant his tabernacles in the valley of Megiddo, between the glorious holy mountains; there the treading of the wine-press will take place, and there he and all his army will perish under the manifest vengeance of God.

Chap. xii. ver. 1. “ And at that time shall
 “ Michael stand up, the great Prince which
 “ standeth for the children of thy people ; and
 “ there shall be a time of trouble, such as never
 “ was since there was a nation, even to that
 “ same time : and at that time thy people shall
 “ be delivered, every one that shall be found
 “ written in the book.” At this time there will be some glorious manifestation of the person of Christ. The Jews will be converted, and every one will be delivered “ that shall be
 “ found written in the book,” every one of the elect children of God who shall be found having

* See article HAIL, Symbolical Dictionary, p. 88.

faith in Christ. And hence the importance of that previous warning and exhortation, which is, through the Apostle Saint John, addressed by Christ to his Church, at the period when the Sixth Angel pours out his Vial:—"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Blessed is he that has renounced his own righteousness, and is cloathed with the perfect righteousness of Christ*, with which he may appear with boldness in the presence of God. Blessed is he who, when "the Spirit and the bride say come," and when Christ saith, "surely I come quickly," is able to reply, "even so come Lord Jesus."

In adverting to the interpretations which have been given of this Prophecy by preceding commentators, I have to observe, that no doubt has ever been entertained as to the propriety of applying the first part of it to the histories of the Kings of Syria and Egypt. Porphyry, as it appears from Bishop Newton's work, though he denied the authenticity of the prophecy, did not deny the apparent accuracy of its accom-

* Rev. iii. 18. Isa. liv. 17.

plishment, but rather laboured to confirm it, and drew this inference, that it was so minute and circumstantial, that it was evidently written after the events had taken place. Bishop Newton also observes, that it is more accurate than any history now extant, for no one historian has related so many circumstances relative to the Kings of Syria and Egypt, and in such exact order of time as the Prophet hath foretold them; so that he found it necessary to have recourse to several authors, and to collect something from one, and something from another, for the better explaining and illustrating the great variety of particulars contained in this prophecy. Porphyry however objects, as it appears from Bishop Newton, that the prophecy is true, and exact only to the time of Antiochus Epiphanes, and therefore concludes, that it was a forgery written about that time. Bishop Newton and all other commentators also admit, that the interpretation of the latter part of the prophecy is more difficult than that of the former part; the reason of which I apprehend may be readily given, namely, that all of it subsequent to that part which relates to Antiochus the Great was yet unaccomplished, and therefore it was in vain that they attempted to carry on the interpretation of the prophecy much beyond that period.

As it so happened, however, that Seleucus Philopator, the son and successor of Antiochus the Great, was “ a Raiser of Taxes,” in as much as Syria being, during his time, a tributary kingdom, he had to raise yearly a thousand talents of gold to pay to the Romans, the 19th verse might appear to admit of a very fair application to him; and as Antiochus Epiphanes also, the brother and successor of Seleucus Philopator, was an *enemy to the Jews*, who were esteemed to be the “ *Holy Covenant*” of old, and as *the invasion of Egypt* was a remarkable event in his time as well as in that of Buonaparte, the first part of the prophecy, relative to the “ Vile Person” or the Infidel King, in these particulars, as well as in some others, may be said to agree with the history of Antiochus Epiphanes; consequently though commentators, as I apprehend, leave the right track at verse 20, it is not till they arrive at verse 31 that the inconsistency of this interpretation appears. For the remainder of the prophecy we have various interpretations. Bishop Newton observes, that to verse 31 all commentators are agreed, none differing much from the other, “ but that hereafter they pursue “ so many different paths, that it is not always “ easy to know whom it is best and safest to “ follow.” He observes for himself, that in one part he may agree with this commentator.

in another part with that, "and in some instances perhaps differ from all." Neither Bishop Newton or Mr. Faber attempt to give an interpretation of this prophecy, *as relating to the lives of individuals*, beyond the 30th verse. The latter verses 31—40, Mr. Faber interprets as follows: Ver. 31. "Arms shall stand on his part, and they shall pollute the sanctuary of strength, and place the abomination that maketh desolate," he refers to the rise of the Roman power, and to the destruction of Jerusalem by Titus. Ver. 32 and 33, "Such as do wickedly against the Covenant shall he corrupt," &c. and "they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil," he refers to the Pagan persecutions of the primitive Christians. Ver. 34. which speaks of the "little help" with which they were holpen, he refers to the rest enjoyed by the Church in the days of Constantine the Great; and so far Mr. Faber agrees in his interpretation with Bishop Newton. Ver. 35. "Some of them of understanding shall fall," &c. Mr. Faber applies to the Papal persecutions, and especially to those of the sixteenth century. Ver. 36—39, relative to the King who magnified himself above every God, he applies to Infidel France; and the dividing the land for gain,

mentioned at the latter end of ver. 39, he refers to the sale of the lands belonging to the crown, the church, and the nobility, at the commencement of the French Revolution. Ver. 40. which says, that the King of the North shall push at him, and the King of the South shall come against him, he refers to events yet future, and which he expects will take place about the year 1866, when the 1260 years he conceives will terminate.

As Mr. Faber applies verse 39 to events prior to the year 1796, and the next verse 40 to events which are yet future, there is no part of the prophecy, according to his interpretation, that applies particularly to the period between the years 1796 and 1814; but it is during this period that I consider the whole of the prophecy, from verse 21 to verse 40, to have received its accomplishment, consequently there can be little that is common to both our interpretations. Here, I would observe, in reference to the interpretations which have hitherto been given of the latter part of this prophecy, that the diversity of opinion that exists amongst commentators respecting it, amounts almost to a proof, that the true interpretation has never yet been discovered; for, as Bishop Newton observes, prophetic revelation is “like the shining light that *shineth more and more* unto the

“ perfect day.” If the *first part* of a prophecy, therefore, relating to *early times*, has been clear, unequivocal, and convincing, we may rest assured that the interpretation of that part of it which relates to *later events*, when it shall be discovered, will be found to be equally satisfactory ; this however amounts only to presumptive evidence against the interpretations hitherto given ; and although Mr. Faber’s is so very different from mine, I do not see that there is any so direct a way of refuting it, as by taking a general objection to the latitude of the principles upon which it is formed. This case appears to me to be similar to that between Mr. Faber and Mr. Cuninghame, in their interpretations of the vision of the Ram and the He-goat, which have been noticed in the foregoing pages. Mr. Faber has given one interpretation, applying the Little Horn to the Mahometan Power ; Mr. Cuninghame has given another, in which he considers it as an emblem of the Roman Power in the East ; and it does not appear to me that Mr. Cuninghame’s theory can be so directly refuted, as by bringing forward as a valid objection to it the laxity of the principles upon which his interpretation is given, in as much as that in the first part of this prophecy he has considered the Temple to be the *literal* Temple that was cast down by the Romans ; but in the latter

part he has considered the Temple to be the *symbolical* Temple, or the Spiritual Church of Christ, that was to be cleansed at the end of the period of the vision. Now the allowing the Temple to be understood either in a literal or a symbolical sense affords a facility of interpretation, and is a licence which, I think, must be fatal to any system of which it forms a part; and I consequently consider Mr. Cuninghame's opinion relative to the little horn of the He-goat to be untenable. As I observed when considering that prophecy*, so I have now to remark, that consistency of interpretation is a principal criterion of truth, and in a long and continued prophecy it is a sure and unfailing one; if, therefore, all the former part of the last prophecy of Daniel is proved to relate to the lives of various individuals, we ought, when the prophecy evidently continues to be given in the same terms, and to bear the same character, to expect to find the latter part also fulfilled in the life of an individual†. I have myself endeavoured to

* See preceding pages 274, 275.

† Mr. Faber expressly states, that he speaks "of the actions of Buonaparte *only* as being a portion of the actions of the infidel kingdom. Neither he nor any other individual," Mr. Faber observes, "is intended by *this infidel king or kingdom* but *France alone*, from the commencement of the revolution to the termination of the 1260 years," *i.e.* (agreeably

shew, that from verse 21 to verse 40 has been already clearly accomplished in the life of Napoleon Buonapartè ; but if the solution here given should not appear satisfactory, we must, if we would preserve consistency of interpretation, wait till some other individual shall arise, in whom all the particulars of this prophecy shall be more accurately and satisfactorily fulfilled.

to Mr. Faber's theory) to the year 1866.—See Faber's Dissert. vol. i. 3d. edit. p. 402 ; 4th edit. p. 430.

But we may ask if such a passage as the following, “ he shall stumble and fall, and not be found,” is translated by Mr. Faber in the former part of the prophecy as relating to an individual (Antiochus the Great), on what principle shall such another passage as this, occurring in the latter part of the same prophecy, “ he shall come to his end, and none shall help him,” be translated not as relating to an *individual* (as Buonapartè) but to the infidel *kingdom* of France.

FINIS.

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